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MISCELLANEOUS WORKS

Enrico C. Seeley Molnar

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Cathedral Age 32:1 (Spring 1957) 12-13,43

The Parroquia of San Miguel de Allende

By Enrico E. S. Molnar

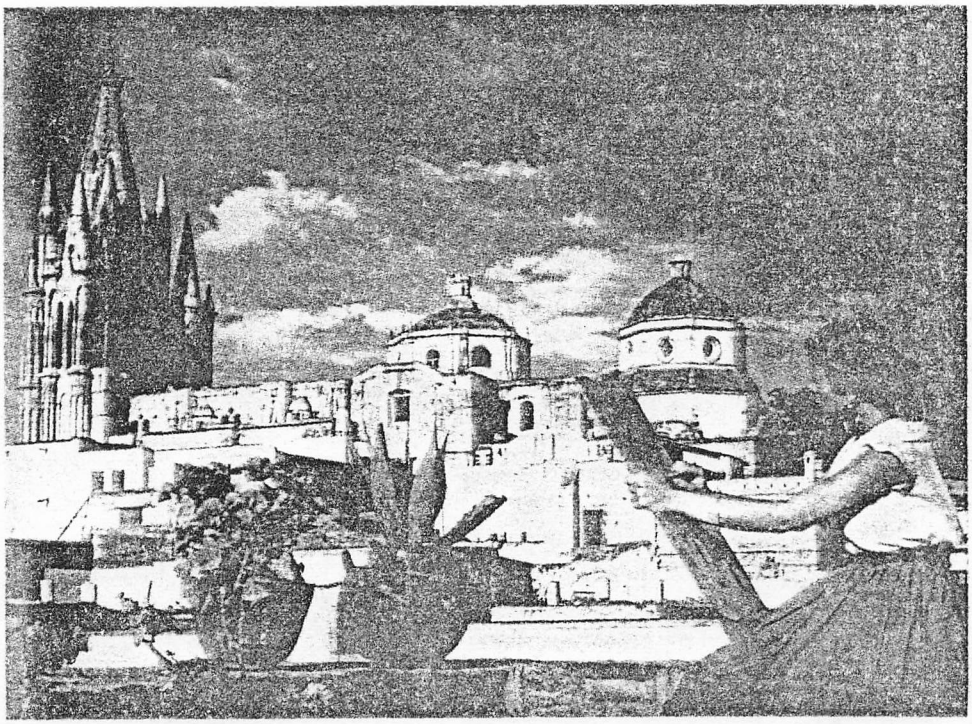
EMOVED from the main highways of Mexico, tucked away in the Sierra Madre Mountains, and as yet not much exposed to American ists, lies the state of Guanajuato. Lying some 300 s north of Mexico City, it is a region rich in natural ty and historical monuments, refreshingly different n those found in other parts of the country.

he state of Guanajuato is the birthplace of Mexican pendence. One balmy August Sunday afternoon stood inside the lovely sanctuary of Atotonilco at ores Hidalgo where, on September 16, 1810, Father uel Hidalgo grasped the image of the Virgin of dalupe from the wall, placed it on a high spear and ted to the assembled conspirators, "Long live the gin of Guadalupe and death to the Spaniards!"

is began the Mexican r of Independence (to day, on Independence , the president of the blic shouts Hidalgo's to" from the balcony of tes' palace in Mexico).

n that historic occasion her Hidalgo was accom- ied by one of the mas- minds of the revolution, n Innacio Allendey Un- s. He was born in the n of San Miguel el nde, some seven miles h of Atotonilco. These fathers of Mexican in- endence did not live to the fruition of their la- s. In 1811 they were de- ed by the Spanish at lhuahua and shot to h with other patriots. f a century later, the Constitutional Assembly of Guanajuato decreed that, to honor the insurgent and patriot General Ignacio Allende, "the village of San Miguel el Grande shall henceforth be called the City of San Miguel de Allende." Recently the government of Mexico proclaimed it a national monunment.

Today San Miguel de Allende is a quiet little town, full of poetic charm, winding cobblestone streets, colonial mansions, pillared porticoes, and enchanting patios gay with a profusion of flowers and murmuring fountains. At present the city is experiencing an artistic revival, due mainly to the influence of the Instituto Allende, a college of creative arts affiliated with the University of Guanajuato. Many United States students attend courses in Mexican arts and crafts and



The unusual gothic style western facade and tower of the Parroquia contrasts sharply with the Spanish type architecture of the main body of this Mexican cathedral.

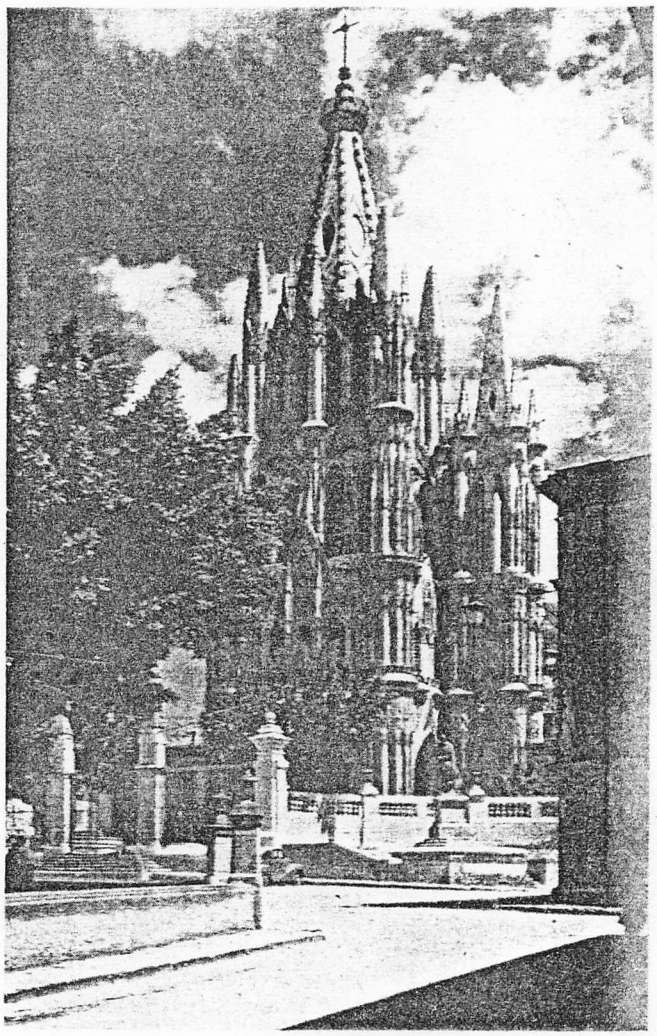
tudy pre-Colombian as well as modern history. Many mazing results are seen under the impact of the igorous contemporary Mexican art. The faculty consists of Mexican as well as American professors.

However, the main glory of San Miguel de Allende s its Parroquia, the parish church of Michael the Archangel. San Miguel is an old town. Cortez conquered Mexico in 1521. Fifteen years later, Friar Juan de San Miguel laid the foundations of this community, nd named it for his own patron saint. Not much remains of the original church, which was replaced by a ewer and more imposing structure begun toward the nd of the 18th century. But it is the year 1880 which narks the building of the unique feature distinguishing he Parroquia from all other Mexican churches and athedrals.

Gothic in Mexico

In that year a native sanmigueleño, Zeferino Gutiérrez, an Indian builder without architectural professional training, but with a creative imagination empered by an artistic sense of proportion, built the emarkable pseudo-gothic facade. Gothic is a style vhich has never become domiciled in Mexico or in the est of Latin America. Colonial baroque and renaissance re the ecclesiastical styles par excellence of Hispanic America. Zeferino Gutiérrez, however, saw pictures of ld European churches. He became especially intrigued nd inspired by the pictorial representations of English nd French gothic cathedrals. With nothing to guide im but illustrated books, Gutiérrez designed the multiurreted facade of St. Michael, in honor of the patron aint of the town. Thus it may be truly said that in an Miguel there is a Mexican church, inspired in its utward appearance by Anglican and Gallic influences.

La Parroquia possesses among its treasures an ivory nage of St. Michael and a gold monstrance with recious stones donated by a knight of Calatrava, Antonio de Lanzagorta. The two ruby crosses on the onstrance were badges worn by him. The chapel on he Gospel-side contains the "Christ of the Conquest," ade by the Indians of Patzcuaro and presented to the hurch by King Charles V. In back of the main altar the Ecce Homo Chapel, popularly known as the Camarin, built in 1786 by the architect Francisco Tresguerras of Celaya. This vaulted chapel is erected ver a monumental crypt, where many prominent priests nd laymen have been buried—among them Anastasio ustamente, former president of Mexico. When the l-fated Emperor Maximilian saw the crypt, he



San Miguel de Allende, best known as the Parroquia, has a facade unique in its part of the world.

exclaimed, "This is a tomb worthy of kings!" Shortly thereafter he was executed in the "Cerro de Campanas" in not too distant Querétaro by the forces of Juarez.

The Parroquia faces the inevitable but beautiful plaza and is flanked by two statues, one honoring Diez de Sollano, a priest of San Miguel who became bishop, and the other honoring Friar Juan de San Miguel.

On the eastern side of the Parroquia is the house where, in 1769, was born Ignacio de Allende, co-founder of Mexican independence. An inscription on another palace on the Calle de Reloj reminds us that, under the pretext of dances and entertainments, Ignacio de Allende held meetings with Father Hidalgo and other conspirators planning the war of independence.

Three blocks east of the Parroquia is a grim witness to another phase of San Miguel's past: on the corner

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Parroquia de Allende

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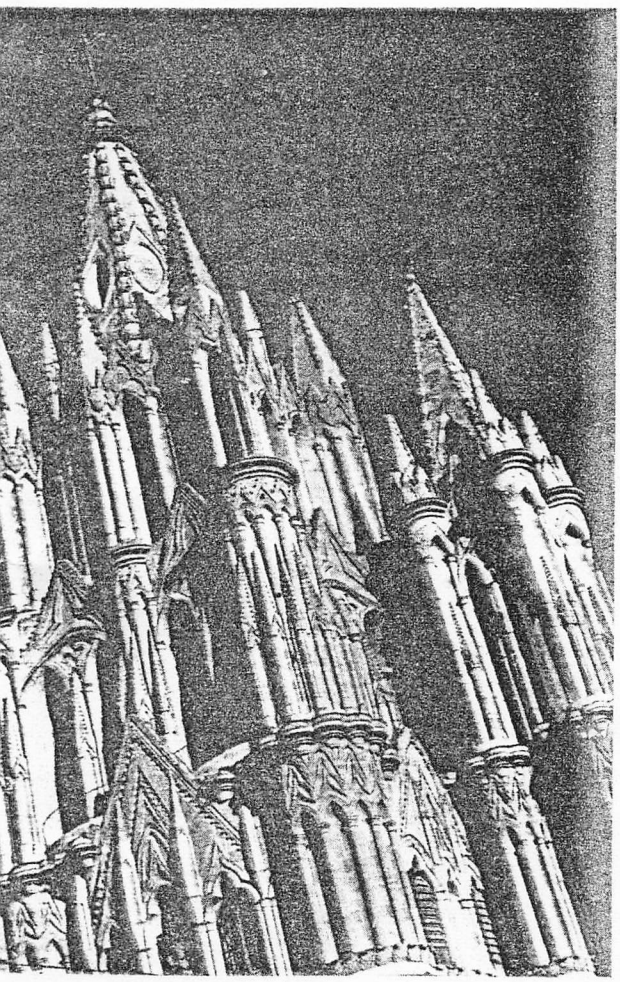
Macias and Cuadrante streets, a green cross in a ized tile niche, dating from the 18th century, indicates it the house was the prison of the Holy Inquisition; e of the inquisitors, sent from Spain, Victorino de Fuentes, owned the adjacent building.



The Gothic spires of Parroquia in Mexico.

The Inquisition and its questionable methods have ished from San Miguel de Allende. In results it not too effective; to this day, the countryside sur- nding the town is dotted with "Calvarios de la Conquista," built by the Chichimeca Indians with the approval of the Spaniards as a reward for political loyalty. After attending Roman Catholic ceremonies in the Parroquia or the fifteen or so other churches of San Miguel, the natives go to these little chapels to perpetuate their ancestral pagan rites, dating back to Aztec times.

Next time you visit our good neighbor to the south, Mexico, leave the Central Highway near Celaya and turn eastward towards the mountains, and you will discover an idyllic region, where time has left its historic deposit, but not the haste and tensions of our modern day. The cobblestones will lead you to the birthplace of Mexican independence; at the Sanctuary of Atotonilco you will see what some have called the most beautiful mural paintings in Latin America; and in San Miguel de Allende you will gaze in astonishment at a Mexican parish church inspired by Canterbury and Chartres rather than by Seville. And you will be thankful that you have left the beaten path of tourism for the narrower but more rewarding path of history.

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Cathedral Age 34:1 (Spring 1959) 22-23,35

Cathedral Canons—Whence? Why? Who?

By The Rev. Enrico C. S. Molnar
Canon Registrar, Los Angeles Cathedral

IN a vague sort of way I have known something about canons and their function in the Protestant Episcopal Church, but it was not until the Bishop appointed me to this office that my former parishioners began to ask me all sorts of questions about it. It all began with the dear old parishioner who came to me one morning saying, "I have just heard about your appointment. May I congratulate you on your canonization?"

These persistent questions and comments led me to turn to dictionaries and other books in our Diocesan Library. I wish to share some of the discoveries I made.

Etymologically, the word *canon* derives from *kanna*, meaning reed, or rule. From the same root is derived the Hebrew name of Canaan, "the land of reeds." The *kanon* was an instrument used by architects for making straight lines. In time "canons" meant ecclesiastical laws having to do with church rules and norms of conduct. The personal title of *canon* is an ecclesiastical designation which originated in times prior to the Council of Nicaea (A.D. 325), from the canon, or roll, on which the names of the clergy belonging to a certain jurisdictional area were inscribed. The Schaff-Herzog *Encyclopaedia of Religious Knowledge* defines the canons as "a peculiar ecclesiastical class" occupying a position intermediate between the monks and the secular clergy.

As early as the fourth century, St. Eusebius, bishop of Vercelli in Piedmont, had sought to compel his nonparochial clergy to live together as a community under a regular discipline. When he was followed by St. Augustine, the great bishop of Hippo, an important precedent was set. Tradition says that it was Augustine himself who first used the term "canon" when he established near his cathedral at Hippo a monastic community of doctors and students of divinity for the purpose of a theological seminary. There they assumed the monastic *vita communis*. In the Synod of Laodicaea the adjective *kanonikos* is used in this sense. We also find that the title had been used at the second Council of Tours.

Regular Canons

Chrodegang, bishop of Metz from 746 to 766, established in 763 an endowed community of clerics for whom he drew up a rule which was a modification of that of the Benedictines. Those living according to his rule came subsequently to be called "regular canons," and those living independently "secular canons." The word canon, formerly applied to all assistants of the bishop, including treasurers and chancellors, was restricted by him to clerks living in common. Each member, though free from the vow of poverty, was to give his property to the cathedral, but enjoyed its use and disposed of his movables during his life. Chrodegang also ruled that "no woman and no layman shall enter the dormitory of the canons without the permission of the bishop, the archdeacon, or the director." The rule of Chrodegang, though later amended, was neither universally adopted nor very satisfactory where it was adopted, so that the Carolingian synod of Aix-La-Chapelle of A.D. 816 made further regulations for the canonical life, which became the law in the Frankish Empire. A new rule was enacted in the eleventh century; it was compounded from a letter of St. Augustine and, with local variations, was urged upon all canons. Those accepting it were known as Augustinian canons regular.

When we turn to England, we read of St. Gregory's injunction to St. Augustine that at Canterbury the bishops and his clergy should live a common life together, similar to the monastic life in which he had been trained; that the clerics at Canterbury were not monks is shown by the fact that those of them in the lower clerical grades were free to marry and live at home (Bede, *Hist. Eccl.* I. 27). Regular and secular canons were distinguished by the *Exceptions* of Ecbright: "We call canons those rules which the Holy

Fathers ordained, and wherein is contained how canons, i.e. regular clerks, should live, and by the Council of Cealythe in A.D. 785. The practice of having secular canons living apart is expressly called "the English Mode" by William of Malmesbury in speaking of Exeter Cathedral. The canons were expected to rise at 2 a.m. for nocturnes and to read and learn the psalms in the interval between matins or lauds. All canons were to serve in the cathedral kitchen by turns. (I am glad these duties are no longer required of modern canons!). Canons who arrived late three times in succession for the "canonical hours" were punished by three-days fasts.

Until the eleventh century, all canons were supported out of the common revenues, and benefices were unknown as in the case of monks. These conditions were considerably relaxed in succeeding centuries. On the continent, for example, in the Diocese of Ermland, where the famous Polish astronomer Copernicus was canon at the Frauenburg Cathedral, the bishop owned one third of the land; and one third of this in turn was for the benefit of canons, of whom there were sixteen. ("Today Copernicus might have become a research fellow of a university or institute. In the sixteenth century, he became a canon at Frauenburg." Angus Armitage, *The World of Copernicus,* Mentor Books, 1956).

Nigellus Vireker, a Benedictine monk of Canterbury, in the 12th century, contrasts the life of canons regular with that of his own brethren. The canons, he tells us, were spared the long choral duties, the sharp reproofs, the stern discipline of the Black Monks, and were not bound to the Spartan simplicity of vesture and diet of the field-working Cistercians. There is a quaint explanation of the canons' life in the *Observances in Use at Barnwell, Cambridge*:

> The road along which Canons Regular walk in order to reach the heavenly Jerusalem is the rule of Blessed Augustine. . . . This rule is simple and easy, so that unlearned men and children can walk in it without stumbling. On the other hand it is deep and lofty, so that the strong can find in it a matter for abundant and perfect contemplation. An elephant can swim in it and a lamb can walk in it safely. . . .

Within the walls of Merton Abbey, St. Thomas of Canterbury, when a youth, received his education and made his profession as a canon regular, before he was consecrated archbishop. Beyerlinck, quoted by Mackenzie C. Walcott in *Cathedralia* (London, 1865, p. 5) attributes the introduction of vicars in the cathedral to the inability of canons to sing, as their office bound them, and adds that in some places in England, birds, which were not song birds, were in consequence called canons!

During the Middle Ages, all clergy associated with the cathedrals were known collectively as *clerus major primi generis* who formed an organization known as "the chapter" and the dormitory in which they lived became known, after the ninth century, as the "chapterhouse." This chapter, or *capitulum,* which at first simply referred to the chapter of the Bible which was read aloud at their daily offices, then to the room or house in which the assembly was held, finally came to mean the assembly itself.

In England, continual residence was required of the dean and the other three "prelates" (treasurer, praecentor, chancellor) and a certain number of the canons. This was modified in the new foundations of Henry VIII, by the permission of a limited term of absence to the dean and residentiaries. But between the reigns of Edward VI and Charles II the exceptions became the rule. The term allotted for absence became the terms of residence of ninety, sixty, or even fifty days in the year. The canons of 1603 and statutes of this period distinctly recognize the residence of canons on parochial benefices. In 1835 William IV reduced the canonries to four in each cathedral, except where two or more were attached to archdeaconries or professorships. Non-residentiary canons were retained, but without emoluments.

When we read the annals of medieval cathedrals we are amazed at the number of clergy attached to them. Here is a random listing of some of the more famous European continental cathedrals:

Amiens—10 prelates, 43 canons residentiary.
Barcelona—6 prelates, 40 canons residentiary.
Hildesheim—6 prelates, 41 canons.
Lisieux—7 prelates, 50 canons.
Milan—4 prelates, 31 canons.
Prague—4 prelates, 30 canons (reduced to 6 by the Hussite Reformation).
Rheims—9 prelates, 64 canons, 40 chaplains.
Seville—9 prelates, 40 canons, 40 prebendaries.

Church of England

In the Church of England the canons retain their traditional character and function, though they are now, of course, permitted to marry. Their duties, as defined by the canons of 1603, included residence at the cathedrals, and preaching in the cathedral and other churches of the diocese. A canon may hold a benefice in addition

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High Altar Kneelers Placed

The afternoon before the installation of the Presiding Bishop the last pieces of mounted needlepoint were placed at the communion rail before the Cathedral's high altar. The magnificent kneelers are the work and gifts of a group of Providence, Rhode Island, women headed by Mrs. D. Eldredge Jackson, Jr. They were designed by George W. H. Smith, Jr. and were assembled and mounted as the gift of George Goss in memory of his brother, Elmer Goss.

The background of the kneelers is a brilliant blue, matching the glass in the apse windows. The design uses golden crowns, sheaves of wheat, purple grapes, and green vine leaves.

Among those whose work and generosity made these kneelers possible are Mrs. Jackson, Mrs. C. Coburn Darling, Mrs. E. Smith Jackson, Mrs. William M. Sloan, Mrs. James Caffrey, Mrs. A. Livingston Kelley, Mrs. Raymond H. Trott, Mrs. Foster B. Davis, Jr., Mrs. Richard B. Knight, Mrs. Thomas L. Johnson, Jr., Mrs. Murray S. Danforth, Mrs. Raymond B. Ostby, Mrs. John C. A. Watkins, Mrs. S. Rowland Morgan, Jr., Mrs. R. H. I. Goddard, Mrs. Charles A Kilvert, Jr, and Mrs. Frederick B. Read.

Cathedral Canons

(Continued from page 23)

to his prebend. The obligatory period of residence is now fixed at three months. The right of presentation to canonries is now vested in the crown. In the old cathedrals, the title of honorary canon is conferred by the bishop as a mark of distinction.

In England, canons wear a cassock, surplice (hood of their own degree), and an almuce or almess, a vestment of dignity, "one of the ornaments of the rubric." The grey almuce (of grey squirrel lined with miniver) was worn by the canons in the fourteenth, fifteenth, and sixteenth centuries, as well as by the bishops of Elizabeth's reign. Minor canons used black almuces, generally of calaber and lined with miniver. In warm weather it used to be worn over the left arm. "At Chichester the canons wore a surplice or rochet under the black cope without corsets and open, according to custom."

In the American Church, canons wear the regular priestly vestments; the cassock is often purple; sometimes the cassock is topped by an almuce or mozzetta (a short cape) of the same material and color.

During the sixteenth century, when visiting a town, the English canon was to take with him his servant, scholar, fellow, pupil or "some other decent person with him, and wear decent apparel with a tippet and almuce."

In the Episcopal Church in the United States, cathedrals do not have chapterhouses. The canons are either honorary, the title being conferred by the bishop on a regular parish priest, or they are "secular" canons, that is, non-parochial clergy with diocesan and cathedral duties (a distinction is made between "canons to the ordinary" who are assistants of a bishop, and "canons attached to a cathedral").

In continental Protestant churches canons as ecclesiastical officers ceased to exist with the Reformation. In some parts of Germany, certain chapters secularized at the Reformation, still exist, but the canons (Domherren) are usually laymen of noble families. If I remember correctly, the Old Catholic Church in Europe has preserved the title of honorary canons. Washington Cathedral has had honorary canons for many years.

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Cathedral Age 31:3 (Autumn 1956) 14-16

John Hus' Bethlehem Chapel

By The Rev. Enrico C. S. Molnar

"Elementary, my dear Watson," said Sherlock Holmes, lounging upon the sofa in his purple dressing gown, a pipe rack within reach upon the right, and a couple of yellowed parchments near at hand, "just study the historical documents!"

In some such way should begin the story of contemporary scholars and historical detectives who brought to a successful conclusion the Case of the Missing Bethlehem Chapel. And the method would win the approval of the fastidious Holmes and evoke a nostalgic envy in the soul of Dr. Watson.

Let me briefly state the case:

Founded in Prague in 1391, the Bethlehem Chapel was for generations the chief shrine of the National Church of the Kingdom of Bohemia because for ten famous years (1402—1412), John Hus, priest of the Prague Archdiocese, court preacher, and professor of theology at the Caroline University, was chaplain there. Then, in the course of the succeeding centuries, the chapel vanished. Why?

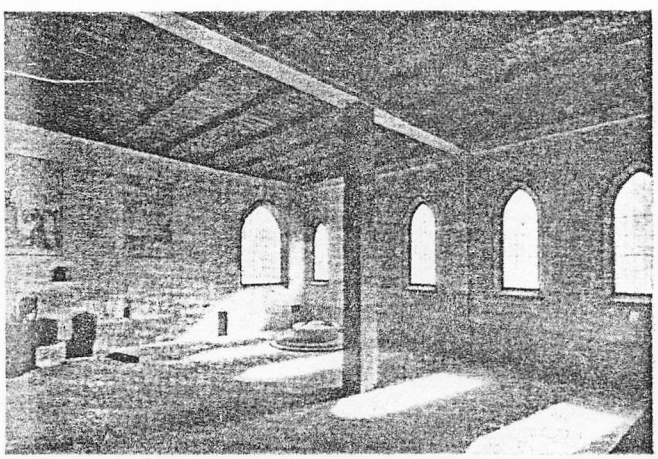
In the first place, it will help to remember that the continental reformation started in Bohemia more than 100 years before it began in the other countries of Europe. These early beginnings of the Bohemian reformation are epitomized by the Bethlehem Chapel. It was founded for the express purpose of serving the Church of Bohemia by preaching the word of God and celebrating His holy sacraments in the language of the people. It was in the sphere of the Bethlehem Chapel which rapidly developed as the focal point of Reformation activity that the first Czech translation of the Bible was made. In 1402 John Hus (1371—1415) became resident priest of the chapel. He read the works of Wycliff and, like him, became increasingly dissatisfied with the general state of the church and the papacy. He studied the patristic literature. The Bible, the church fathers, and the church canons convinced him that the church needed reforming. He was gradually won over to the conviction that the Holy Eucharist ought to be celebrated in two kinds as in apostolic times and in the Eastern churches. Around Hus the popular currents of the Reformation met with those in the Prague University which strove to reform the church.

The Roman curia accused him of teaching heresy. At the Council of Constance he claimed that he had never taught what he was accused of teaching. He was told to recant anyway. But how could he take back what he had never taught? He would play no tricks with his conscience. On July 6, 1415, he was burned. A few days after his death one of his last prison letters reached his friends in Prague. It was read from the pulpit of Bethlehem Chapel:

'Live in Truth'

" . . . I wrote this letter to you in chains, expecting to die tomorrow in the hope of God, praying He would not let me depart from truth. I beg you to love one another, not to allow the intimidation of honest men, and to grant to everyone the free pursuit of truth . . . Hear truth, speak truth, live in truth till the end."

The burning of forty-four year old Hus was the signal for the Reformation to sweep the entire kingdom of Bohemia. It was not as radical a Protestant reformation as that which shook Germany several generations later. As in England, the Hussite Reformation



Interior of Bethlehem Chapel as it looks today.

preserved the Catholic essentials of the church; it was scrupulous not to break with the countinuity of the church's history. Inscribed on the walls of the Bethlehem Chapel—and later destroyed—were the Four Prague Articles, the foundation of the Utraquist Church. They read:

1. The Word of God shall be freely proclaimed and preached throughout the Kingdom of Bohemia, without obstruction, by Christ's priests obedient to the commandment of our Blessed Saviour;

2. The Solemn Sacrament of the Body and Blood of our Lord, the most holy eucharist, shall be given freely in both kinds—*sub utraque specie* (i.e. bread and wine)—to all faithful Christians in accordance with the institution and commandment of Christ;

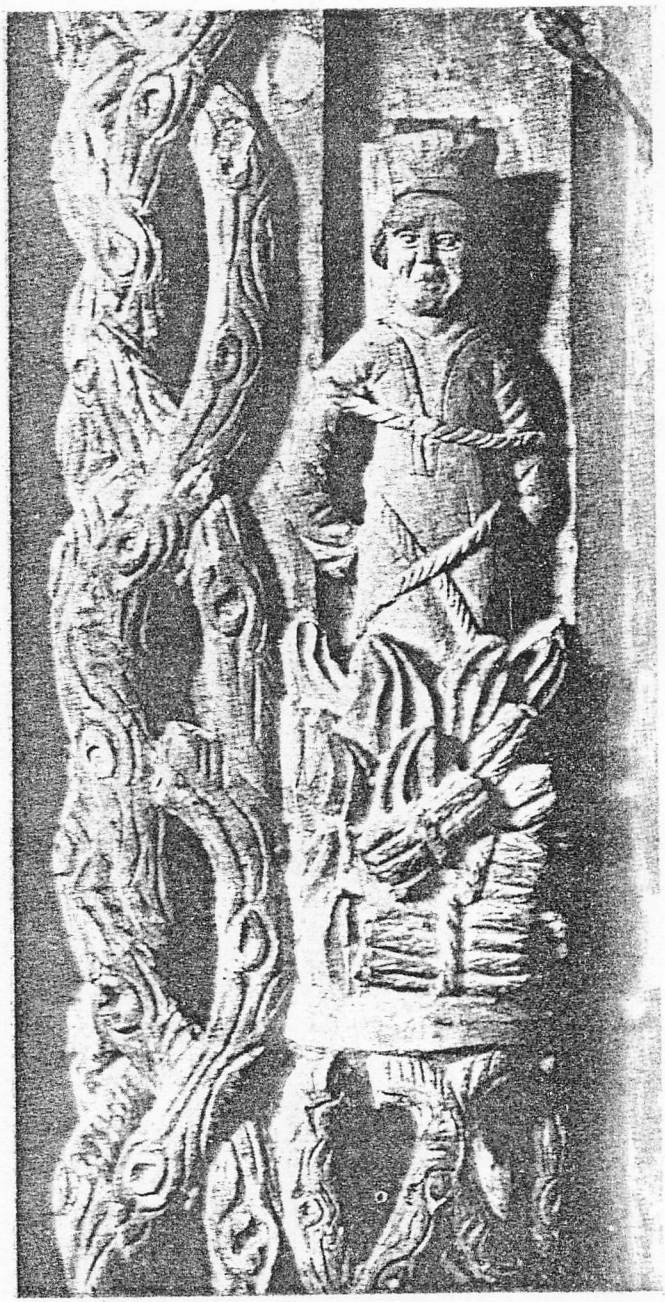
3. All secular and worldly wealth and dominion shall be absent from the priesthood, so as to enable it to lead exemplary lives in accordance with the Scriptures, in the Apostolic manner in which Christ communed with his disciples;

4. All mortal sins, particularly those that are public, must be exposed, and all absolution must be given in Czech without recompense and simony, for the purification of the Church and the good name of the Kingdom of Bohemia.

Throughout the period of the Utraquist form of religion—which lasted till A.D. 1620—the Bethlehem Chapel remained an important church in Prague, famous church leaders and clergymen occupied its pulpit and celebrated the mass in both kinds from its altar. The list of clergy preaching at Bethlehem include Doctor Jacobellus de Stribro, rector of the Caroline University, who introduced the communion in both kinds for the first time in several centuries on October 28, 1414, in the neighboring church of St. Martin's-in the-Wall, and Peter Payne, an English Wycliffite who espoused the Hussite cause.

The Chapel Lost

In 1620, the Counter-Reformation forces, led by the Hapsburgs, destroyed the independence of Bohemia and with it the national church. A ruthless inquisition was introduced. Ferdinand II gave the Bethlehem Chapel to the Jesuit Order. In a letter dated January 24, 1623, Lord John Dacicky wrote to another leader of the silenced underground: " . . . Whatever they want, they do, for no one dares to oppose them . . . Of course, the pulpit from which Hus used to preach, they have destroyed; and they have done away with anything that might remind us of him . . . " The Jesuit



Believed to be the oldest sculptured likeness of John Hus, this figure appears on the town coat of arms of Tábor.

Order acquired the neighboring houses, and gradually converted the chapel into a dormitory for their seminary. In 1773 Emperor Joseph II abolished the Jesuit Order. Three years later the chapel was partially demolished to provide building material for new apartment houses. An unsightly storage barn replaced the sacred building. In 1836 an ugly apartment house was erected on the site, in the process of which more walls of the original building were destroyed.

And now we come to one of the strange ironies of history. The current Communist regime of Czechoslovakia, in its drive to reeducate the people along Marxian lines, is trying desperately to re-interpret Bohemian religious history in terms of the Marxist dialectic. It says in effect: "John Hus and his movement paved the way for the revolution of today. As a matter of fact, John Hus was the first pre-Communist! Therefore let us uncover the memorials of his time." The government bought out or confiscated the nondescript apartment buildings that cluttered the original site of the chapel and commissioned the scholars of Prague University and especially those of the Protestant theological faculty to reconstruct the original appearance of the Bethlehem Chapel.

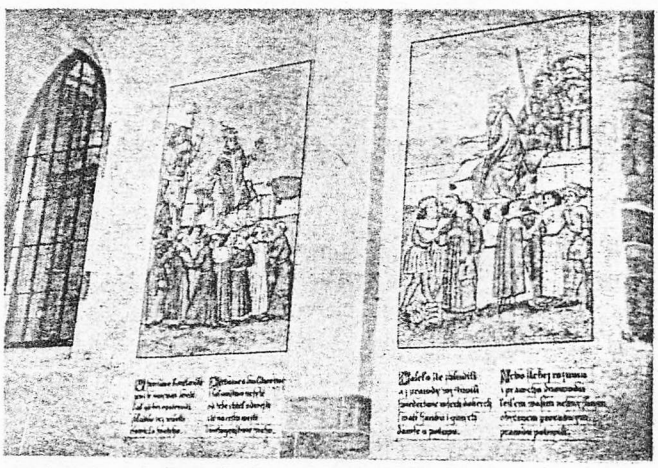
And this leads to the exciting detective story of our day. Space does not suffice to go into all the details of the great search. Suffice it to say that all letters, books, and illustrations of the Hussite period were carefully studied. An old woodcut of Prague made in 1562 by John Kozel and Michael Peterle was unearthed. It shows in clumsy lines the general appearance of the building and its relation to the neighbouring houses. A guidebook on Prague by a Dutch traveler, Folpert van Ouden-Allen, written in 1685 gave the theological and architectural detectives further clues: it revealed that the chapel had twin gables and six gothic windows on the southern side.

Most valuable were the studies made in two old documents: the *Jena Codex,* now in the Prague National Library, and the *Chronicle of Master Hus,* written by Huldrych of Richenthal, now in the Prague University Library. The *Jena Codex,* a manuscript of the second half of the fifteenth century, contains a number of illustrations of the Bethlehem Chapel, including several reproductions of interior wall paintings and inscriptions. The *Chronicle,* written about 1470, presents further textual and pictorial evidence. This *Chronicle,* by the way, was found in the Leningrad Library; it was probably taken to Russia by one of the Hussite exiles.

Furnished with this and other information, the scholars next directed a very carefully planned demolition of the houses covering the "Bethlehem Area." In the process of demolition, Gothic arches embedded into neighboring house walls were brought to the light of day, together with fragments of the old wall inscriptions. When, some time later, the chapel walls were being strengthened or rebuilt, the missing links were furnished by the *Jena Codex* and the *Chronicle!*

The Bethlehem Chapel now stands erect and complete, pretty much as it appeared in the days of John Hus and Wenceslas IV. It is a chaste building, with graceful, simple lines. The walls are adorned, in Gothic style, with verses from the Hussite "Hymnal" and with scenes from the history of the church. Included in the reconstruction are the sacristy and adjacent, the rooms in which Hus lived for ten years.

The only conjectured item in the building is the pulpit. Furthermore, since the present regime does not intend to reconvert the building into a church, but leave it rather as a museum, the pews and the altar are absent, as is the cross atop the spire. Despite these deficiencies, the irony of history is complete: a government which is endeavoring to indoctrinate a rewritten history along one of the most oppressive philosophies devised by man, has rebuilt a shrine which stands as a memorial to a great martyr of the Reformation, a hero sacrificing his life for the dignity of faith and freedom of conscience.



A close-up of two of the illustrated Hussite hymns inscribed on the walls of Bethlehem Chapel.

Freedom is a moral and religious fact, made real in life only through respect for truth. History, and especially sacred history, reveals the gradual unfoldment of the purpose of God—the faith once for all delivered to the saints—in the comprehension of man. Man may try his utmost to thwart this unfoldment by crucifying the Redeemer, by burning books and martyrs, by putting ideas on a black index, by razing to the ground Bethlehem chapels, by establishing thought control and by enslaving peoples against their will. History demonstrates the bloody futility of all such attempts.

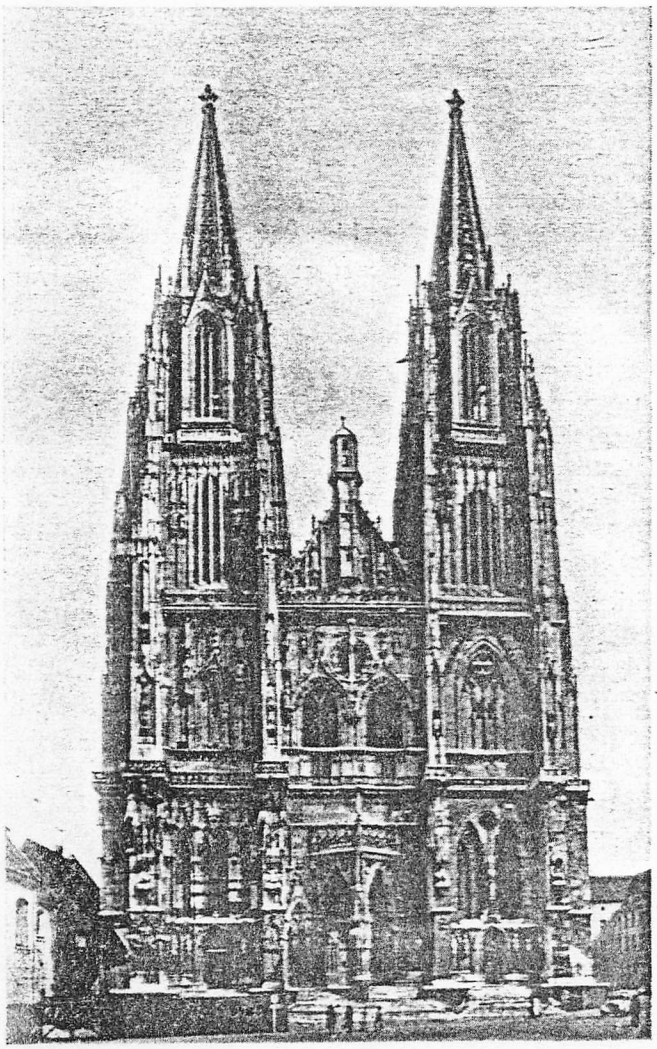
On June 10, 1415, Hus wrote in his prison these lines: "I pray to God that He will preserve in His mercy this Bethlehem Chapel and that He will bring through it greater good than I was able to accomplish."

Cathedral Age 31:4 (Christmas 1956) 18-19

The Cathedral of Regensburg

By Enrico C. S. Molnar

THE waters of the mighty river Danube have flowed through the center of European history for thousands of years. At the northernmost reach of the Danube, straddling it for some twenty centuries, stands one of the oldest cities of Germany, Regensburg. The name of the venerable community has changed with changing times and tongues. Known as *Rathaspona* in Celtic days, it became in the course of the second century A.D. a Roman fortress, *Castra Regina;* under the Carolingians *Ratisbon* became a royal city; and during the Middle Ages, *Regensburg,* Bavaria's first capital, developed into a large community and important commercial hub, a role for which it was predestined by its strategic location at crossroads meeting at the head of a navigable river, where goods had to be trans-shipped.



Regensberg Cathedral in Bavaria has a three-cornered main portal unique among the cathedrals of the world.

At various stages of its development, Regensburg was a ducal, pontifical and free imperial city, a feudality, and from 1663 to 1806 the permanent seat of the German Diet. From 1748 up to the present day Regensburg has been the residence of the princes of Thurn and Taxis. Like Strasbourg in the west, and with a like purpose in the east, Regensburg became an important frontier bishopric.

The origins of the Regensburg Cathedral are linked with the life of one of the ablest and most remarkable men of the eighth century: Winifred, in later years better known as Saint Boniface (680?—754 A.D.). An Anglo-Saxon of Devonshire by birth, he became a monk at Nutcell near Winchester. In 722 he was consecrated bishop by Pope Gregory II, with an assignment to work in Germany. In 732 he was made archbishop, with authority to found new sees. He organized the Church in Bavaria where, in 739, he established the episcopal see of Regensburg. Remains of St. Boniface's Romanesque basilica have been uncovered in the enivirons of the cathedral.

The Gothic cathedral itself, honoring St. Peter, was probably begun in 1272. During this early stage, Albertus Magnus, famous German Domincan scholar, was for a few years Bishop of Regensburg. But it was primarily toward the close of the century that most of the building of the fabric was accomplished. Under the direction of Bishop Leo der Turndorfer the sanctuary and choir were completed, influenced by French Gothic patterns (especially Laon, Rheims, St. Denis, and Strasbourg). A stained glass window in the south choir, made in this period, shows the counts Henry II and Conrad V of Lupburg, the last scions of their lineage, offering their castle toward the completion of the cathedral.

In 1325 the transepts were dedicated and in 1383 both towers were raised to the height of the triforia.

The Roritzer family of builders, trained by the Parler school of the Prague Cathedral, worked for five generations (from 1411 to 1538) on the fabric of St. Peter's, completing in 1538 the bulk of the medieval structure. One member of this devoted family, Wolfgang, from whose hand comes the beautifully designed aumbry, was beheaded in 1514 for espousing the cause of the Reformation. Because of the wars of religion and the subsequent plagues, the towers were not completed until 1872 through the generous support of King Ludwig II of Bavaria.

As it stands today, fortunately unscathed by World War II, St. Peter's Cathedral in Regensburg is Bavaria's largest and most beautiful church and represents one of the most significant Gothic buildings in southern Germany. It is a structure with three naves of a simple cathedral pattern, i. e., it lacks an ambulatory with its contiguous crown of side chapels. Most of the stained windows date from the 14th century. Prominent in the center of the main nave and built in 1598, is the marble and bronze tomb of Cardinal Duke Philipp Wilhelm, showing the aristocratic prelate kneeling before a tall crucifix.

The lacy spires of Regensberg's Cathedral of St. Peter tower above the medieval Bavarian city.

From the esthetic point-of-view, most rewarding is the impact of the western facade, one of the masterpieces of early German Gothic. The twin spires reach to a height of 315 feet. Unique among the cathedrals, St. Peter's boasts a three-cornered main portal, richly adorned with carved figures, mostly relating to the life of the patron-saint of the church.

The All-Saints Chapel in the cloisters of the cathedral and the Church of St. James with the famous Scottish Portal are magnificent examples of twelfth-century romanesque art.

Pictures for this article have been supplied by the Rev. Philipp Elbert, pastor of the Old-Catholic Church in Regensburg, whose parish has been adopted by St. Timothy's Church in Compton, California.

The Cathedral of St. Peter's is a familiar landmark to many American servicemen stationed in the Regensburg area.

✓ Molnar, Enrico C. Seeley, 1913-

"Ecclesiastical Heraldry,"

Hobbies, (September 1959), 122-123, 125.

Molmar, Enrico C. Seeley, 1913-

"Zoological Heraldry,"

Hobbies, (September 1959), 122-123, 125.

"At the Sign of the Crest"

Conducted by HAZEL KRAFT EILERS

HOBBIES—*The Magazine for Collectors* September, 1959

ECCLESIASTICAL HERALDRY

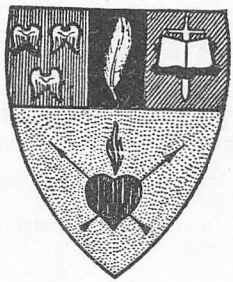
By the
Rev. Canon Enrico C. S. Molnar

There are few words which have acquired such a wide meaning as the word "symbol." Among all nations and religions, among families, kings, and bishops, symbols have been adopted to distinguish them from others of their class. A symbol may be defined as a short-hand representation which does not aim at being a reproduction.

It may be an object or picture which stands for an idea. A piece of cloth which, ordinarily, would not have much more value than a scrap at the top of a staff sums up the aspirations included in the idea of a country. Two crossed lines suffice to recall to Christians the redemption of millions by Christ. Before the stage of using real money had been reached, bars of metal had come into use. Thus the bars became symbols of guarantee, of worth.

Heraldry is a more specific use of symbols; it is the science of signs and of armorial bearings; it is concerned with their history as well as with the laws governing their use. Heraldry proper had its beginning in 12th century Europe among the kings, nobles, and knights.

Because of the function of this class, heraldry was closely associated with the arts of war, as is indicated



by such terms as "armorial banners," "coat-of-arms," etc. As long as these symbols were used on shields and helmets, the Church, of course, did not make use of this kind of heraldry.

But in the course of the 13th century shields began to be used as seals of authority. It is then only that the Church adopted the use of heraldry, bringing to it a much older symbolic tradition dating back to the Apostolic times and even farther back to Old Testament days.

This meant two things. (1) The ecclesiastical territories (dioceses and arch-diocesses), or organizations (monastic orders, abbeys) acquired distinctive shields of their own. (2) Frequently the prelates (archbishops, deans, bishops, abbots, canons, prebendaries, etc.) combined ("impaled") their family arms with those of their administrative jurisdictions. This was natural since most of the leading clergy of the Middle Ages came from titled families.

In appearance, ecclesiastical heraldry has certain characteristics which distinguish it from the secular heraldic art.

(1) In the first place, ecclesiastical shields do not have, as a rule, symbolic representations of the crafts of war. Exception is made in the symbols of martyr-saints, in whose case often the instrument of martyrdom is portrayed on the shield, e.g. the spear for St. Thomas. In the case of St. Paul the Apostle, the sword symbolizes the "sword of the spirit."

(2) In the second place, the shield is surmounted not by a crown, coronet, or helmet, but by the hat of the dignitary's rank: archbishop's or bishop's mitre (identical), the cardinal's hat, the pastor's biretta, and so on. The intricate development of other varieties of the ecclesiastical hat which is found in use in most other European countries is not known to British armory or in the USA. The mitre of an abbot differs from that of a bishop, inasmuch as it has no labels (infulae) hanging from within it.

(3) In the third place, croziers, processional or patriarchal crosses, or the keys of authority are added to the armorial bearings, either in pale behind the shield, in bend, and also two in saltire (crossed).

(4) In the fourth place, most ecclesiastical shields are placed within a "vesica" or "vesica piscis" which is a perpendicular conventionalized form of a fish minus fins or tail. It is based on a Greek acrostic, the word IXOUX (Ichthys), consisting of the initials of the Greek words "Jesus Christ, Son of God, Saviour."

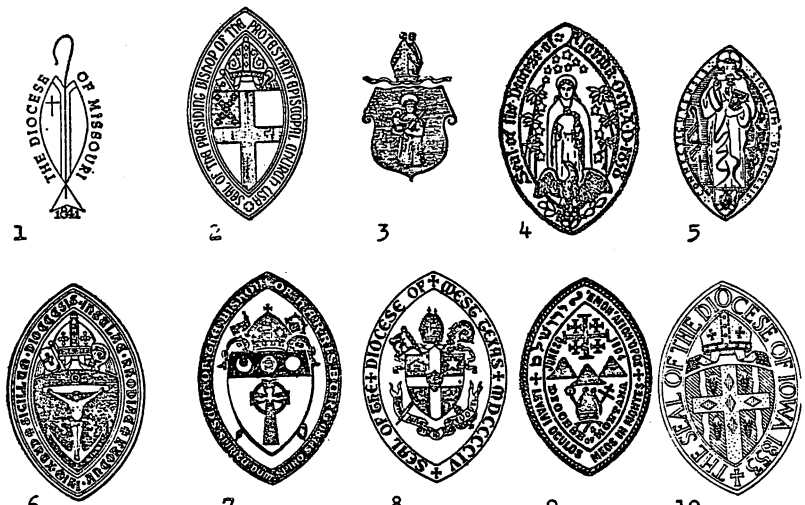
Thus the fish is the earliest symbol of Christianity. St. Clement of Alexandria (A.D. 150-220) recommended the use of this symbol on seals and rings. The figure of Christ within the nimbus of a vesica is often found carved in the tympanum above cathedral portals in Europe.

The crozier of an abbot is usually represented with a crook at its head curved inwards, the terminal point of the crook being entirely contained within the hook. The point of a bishop's crozier, on the other hand, is turned outwards at the bottom of the crook. The difference in symbolism is meant to distinguish between the confined jurisdiction of an abbot, and the more open and wider jurisdiction of the bishop.

The well-designed modern seal of the Diocese of Missouri illustrates nicely the origin of the vesica (#1). The shield of the Presiding Bishop of the Episcopal Church in the USA is enclosed within the vesica (#2).

Man and the parts of the human body play a small part in English secular heraldry. But ecclesiastical shields have the whole figure of the human body rather frequently. For example the See of Salisbury in England bears the Virgin and Child in an azure field (#3). In the USA, the seals of the Dioceses of Florida (#4), Connecticut (#5), and Rhode Island (#6), bear the human figure.

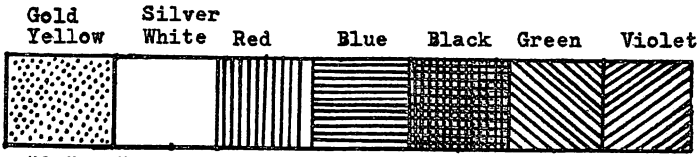
The arms of the Bishop of Harrisburg, inserted within a vesica, show plainly how the Key and the Crozier are behind the shield, in saltire (#7).



1 2 3 4 5

6 7 8 9 10

11. Shield of the Bishop of Los Angeles of the Episcopal Church



The mottoes in ecclesiastical seals are frequently in Latin (see #7), Greek (#8), occasionally in Hebrew and the language of the region.

The seal of the Diocese of Montana has all these languages (#9), No. 10 is an example of an ecclesiastical shield exceptionally well executed.

Let us have a closer look at the shield of the Diocese of Los Angeles, in order to understand the rationale behind the composition of an ecclesiastical shield. Heraldically speaking, it bears "gule three wings argent, with fesse argent two bears brunatre seperated per pale azure a sword argent."

This interpreted means: the lower three quarters of the shield contain three white wings on a red background. This reminds us that Los Angeles used to be known in Spanish days as "Santa Maria Nuestra Señora de Los Angeles (St. Mary Our Lady of the Angels), hence the angelic wings.

The upper third is divided into three squares ("cantons"), the extreme cantons dexter and sinister containing two bears signifying the California Bear Flag; the central blue section with the silver sword of St. Paul's reminds us that the mother church of the Episcopal Diocese of Los Angeles is St. Paul's Cathedral containing the Bishop's throne. The Bishop's Mitre, white and gold (these are heraldically the only permissible colors for mitres), plus green and purple stones, with pendant infulae (also in gold and white), surmount the shield (#11).

When shields are reproduced for printing purposes in black and white only, a system of tracings for various colors has been adopted. The same system is used in ecclesiastical as well as secular heraldry.

NOTE: The method of tincture lines and dots (as shown above) was devised by Petra Sancta, author of Tesserae Gentilitiae, in the middle of the eighteenth century.

Molnar, Enrico C. Seeley, 1913-

"The Ephemeral Principality of Friedland,"

Augustan, XII:4 (July-August, 1971), 227-231.

Holmes, Burton C. Seeley, 1913-

"The Ephemeral Rationality of Friedland,"

Augustan, XIII:4 (July-August, 1977), 227-231.

To Dick Deaton with compliments
Enrico

The Ephemeral Principality of FRIEDLAND

Canon Enrico S. Molnar, Th.D.

One of the peculiar by-products of the frightful Thirty Years' War (1618-1648), was the emergence of a new political entity known as the Principality of Friedland. It was closely tied to the fate of Albrecht of Wallenstein, one of the authentic men of fortune that war has produced.

To understand better the part Wallenstein played in the history of Friedland, let us review briefly the historical setting.

The Thirty Years' War which made most of the continent, and especially Central Europe, a battlefield began in Bohemia. Foremost among its causes were the internal decay of the Holy Roman Empire and the continued religious unrest after the Peace of Augsburg of 1555. Bohemia was then a predominantly Protestant country (Utraquist, Lutheran and Moravian). It had wrung from its king, the Emperor Rudolf II, a toleration charter, the Letter of Majesty of 1609. During the brief reign of Matthias (1612-1619) the religious troubles in Bohemia continued. Ferdinand II of Styria, a strenuous supporter of the Counter-Reformation, succeeded in securing recognition as Matthias' successor from the Bohemian Estates. In May 1618, a party of disaffected Protestants flung the two Roman Catholic regents representing the absent Matthias from a high window in the Prague castle (this is one of the three historical "defenestrations" which have taken place in Prague). In 1619, after the death of Matthias, the Czechs elected Frederick V, Calvinist Elector Palatine (1610-1632), as their king. The same week Ferdinand was chosen Emperor of the Holy Roman Empire (1619-1637). The inevitable war broke out. The Bohemians, aided by Protestant Moravians and Hungarians, were defeated in the Battle of the White Mountain in November 1620, by the armies of the Catholic League, under the imperial general Tilly, and Maximilian of Bavaria. The consequences of Ferdinand's victory spelled not only a total impoverishment of the country and a reduction of the population of over three million to 900,000 through war, persecution, emigration, and pestilence, but also a total destruction of national political independence for several generations. A ruthless inquisition was introduced. (The constitutional and political consequences of 1620 are discussed in Robert Jos. Kerner, *Bohemia in the Eighteenth Cen-*

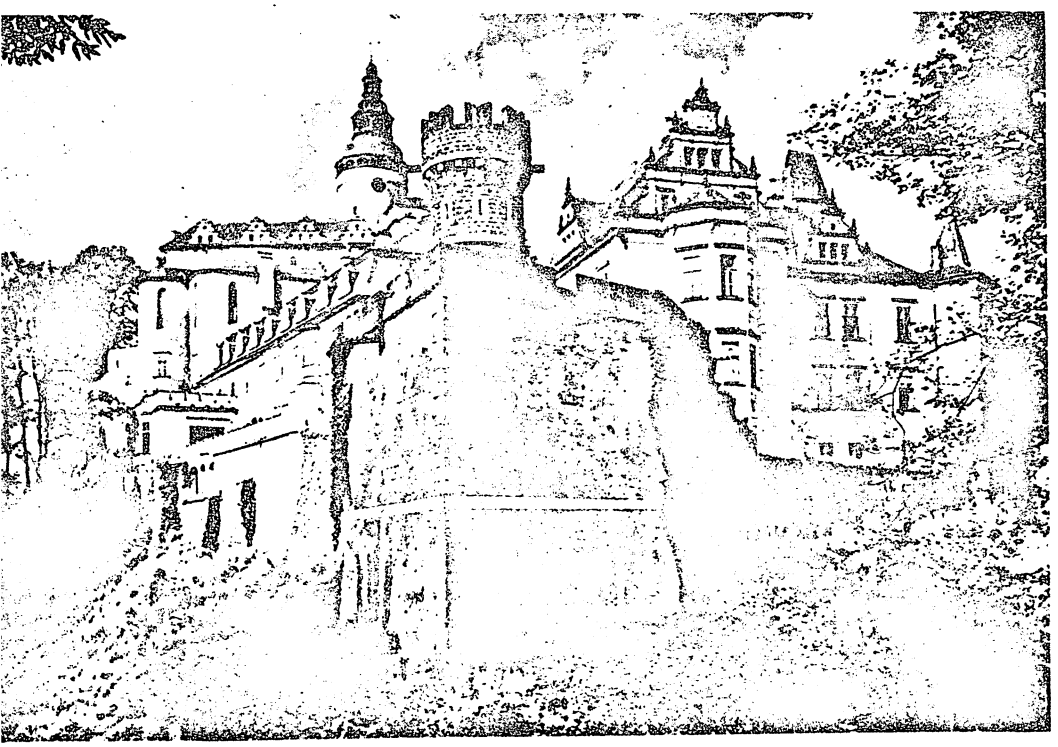
Continued on page 228:

ury; New York: The Macmillan Co., 1932, Chap. I.)

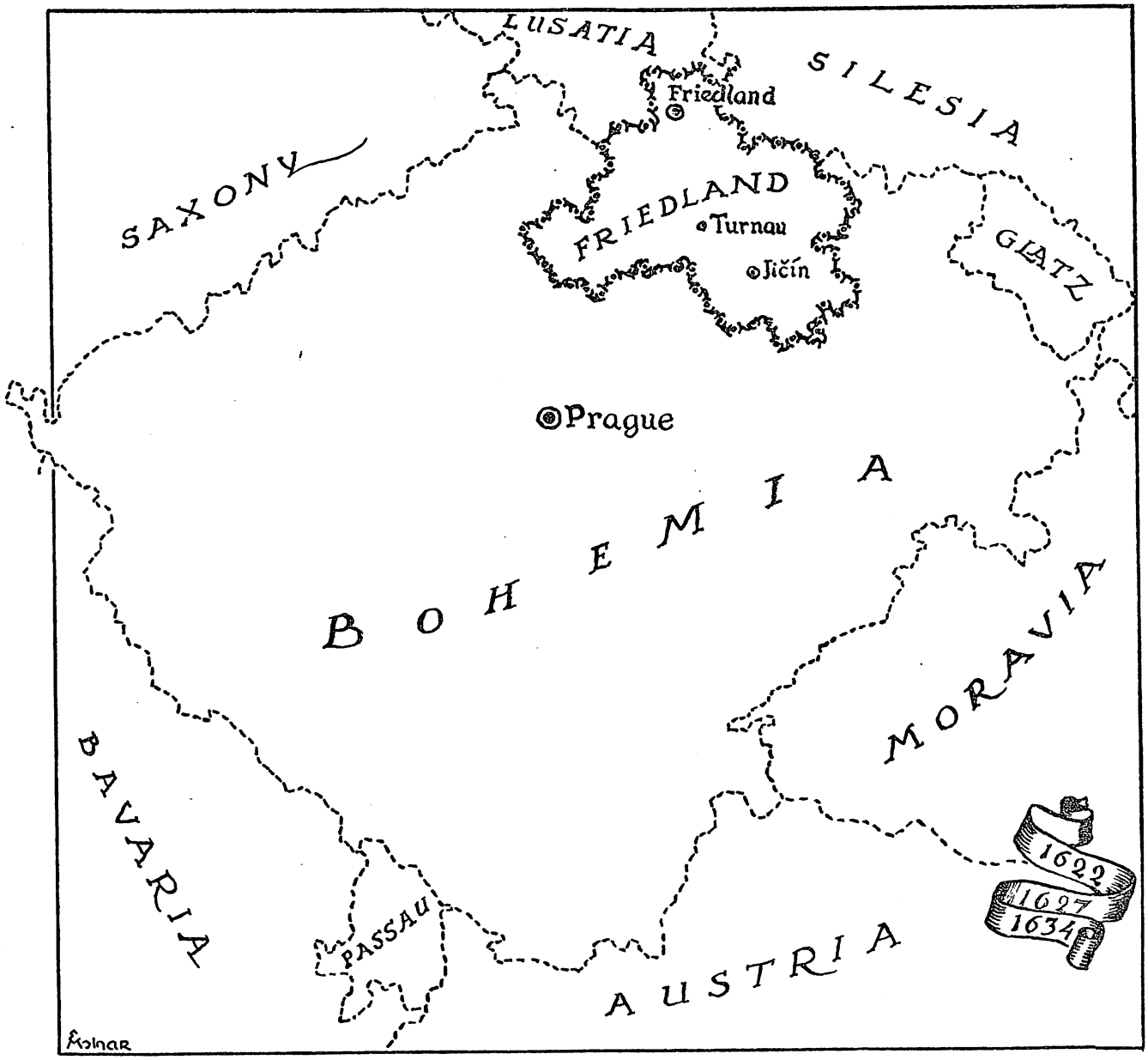
One of the military leaders of the Catholic League participating in the short yet fateful Battle of the White Mountain was Albrecht of Wallenstein (or, in the original spelling, Waldstein). Wallenstein was born in September 1583 in Heřmanice (Hermannsdorf) near Jaroměř. He had a good education, having studied in Protestant schools in Bohemia and Germany, in Catholic schools in Italy, and among astrologers wherever he could find them. He fought against the Turks and changed his religious affiliation whenever it suited his political ambition. In 1619 Wallenstein completed his first daredevil act: as an official in the army of the Moravian states he managed to abscond with the Moravian treasury and brought it successfully to Vienna. In 1621 Wallenstein was appointed military governor of Bohemia by the victorious Ferdinand II. He took advantage of this position to augment his fortunes. By hook or crook he managed to appropriate some sixty confiscated baronial states. He then consolidated his vast holdings by buying from the emperor the expropriated region of Friedland for 150,000 Rhenish florins. Until then Friedland and surrounding villages had belonged to Protestant nobility, the Lords of Bibrstein and Rederna who held it since the days of Otakar II (1253-1278).

Unfortunately for Bohemia, the war was not over with its con-

Continued on page 229:



The Ducal Castle of Friedland, Seat of Albrecht of Wallenstein's Government. (Photo from the author's collection.)



The Ephemeral Principality of Friedland

quest. Shifting to Lower Saxony, it was conducted with Dutch and English support, with Wallenstein as the chief leader on the Imperial side. During these interminable wars, in order to further encourage the incentive of his fortunate generalissimo, Ferdinand separated Friedland from Bohemia in 1623 and elevated it to an imperial duchy. A year later, the Emperor granted Wallenstein tax exemption for all his estates and excluded Friendland from all legal ties to Bohemia. After Wallenstein's victory over Ernest of Mansfeld and Christian IV of Denmark's defeat at Dessau and Lutter in 1626, Wallenstein was elevated to the dignity of Prince of Friedland in January 1627. In April of the same year Albrecht of Wallen-

Continued on page 230:

tein began minting his own Friedlandish ducats. From our point of iew, especially successful is Wallenstein's Ten-Ducat gold piece hich, on the obverse, carries the coat of arms of Friedland. Beeath the ducal crown there is the shield with the Silesian-type rowned eagle displayed. On the eagle's breast there is a quartred shield with four Bohemian lions, queue fourchée, regardant. he coin was designed by Hanus Rieger of Breslau and minted in the orkshop of George Reick in Jičin (Emanuela Nohejlová-Prátová, *rása české mince*; Prague: Orbid, 1955, p. 162, and plate 68--reroduced below). The text reads SACRI ROMANI IMPERII PRINCEPS 1627.

During the third period of the Thirty Years' War (the Swedish ar 1630-1635) almost all of the Protestant princes joined forces ith the Swedish King Gustavus Adolphus who swept triumphantly nrough Thuringia and Franconia to Mainz, Augsburg and Munich unil he was halted by Wallenstein whom the Emperor was forced to ummon in haste. Gustavus Adolphus was killed in the indecisive attle of Lützen (November 1632), but the war went on. At about nis time rumors began spreading about Wallenstein's willingness to oin the Protestants in exchange for the crown of Bohemia. Ferdiand II, forewarned of Wallenstein's duplicity, sent imperial

officers to Eger where, during the stormy night of February 25, 1634, the Prince of Friedland was murdered.

With the death of its first and only ruler, the short-lived Principality of Friendland came to an end. It was re-incorporated into the Kingdom of Bohemia.

There is an ironic sense of history which gives to Wallenstein's almost utopian realm the name of Friedland, literally "Peace-Land," for during the 12 years of its existence, the tortured region did not experience one single year of peace. It was born out of the fickle fortunes of the Thirty Years' War and it did not live long enough to see that atrocious war ended.

Chronological Data

B O H E M I A		F R I E D L A N D
Rudolf II	1576-1612	1583 Albrecht of Wallenstein born
Matthias	1612-1619	
Frederick V	1619-1620	1621 Wallenstein is Military Governor of Bohemia
Ferdinand II	1620-1637	1622 Wallenstein buys Friedland
		1623 Friedland becomes a Duchy
		1624 Friedland officially separated from Bohemia
		1627 Friedland becomes a Principality
		1634 Wallenstein assassinated Friedland re-incorporated into Bohemia

Further Reading

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Molnar, Enrico C. Seeley, 1913-

"An exlibris with the Quetzalcoatl motif,"

American Society of Bookplate Collectors and Designers,

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Mammalian Physiology of Voluntary Collectors and Designers,

Yearbook, XXXIX (1961-62), 53-33.

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To Dick Denton
with compliments

Editor
Mrs. Audrey Spencer Arellanes

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AN EXLIBRIS WITH THE QUETZALCOATL MOTIF

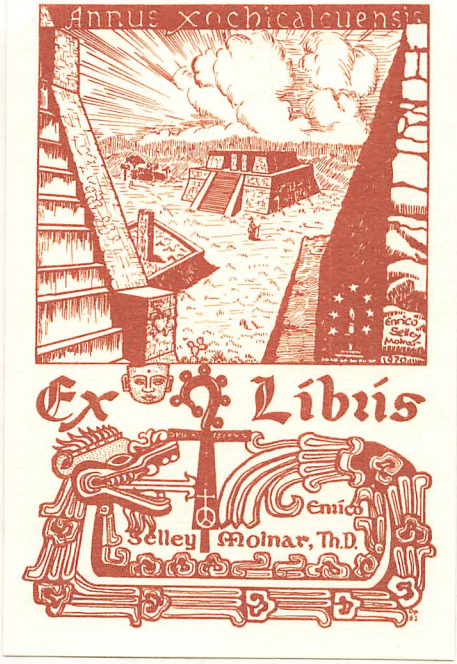
By The Rev. Canon Enrico S. Molnar

O Quetzalcóatl, our Lord:
Never will your name be forgotten!
There remains only the ruin of the House of Jade,
The House of the Serpent
Which you have left in Tula.
We wish we could weep . . .
But, O Quetzalcóatl, our Lord,
Never will your name be forgotten!

—*Cantares Mexicanos,* translated by Ángel Ma. Garibay. Part I, Poesías Nahuatl II (Mexico: National University: Instituto de Investigaciones Historicas, 1964), folio 26.

THE serpent is one of the most universal mythological motifs of all ancient religions. It appears as a "dragon" in Chinese antiquity and in Judaism it has come to personify evil (recall the role of the serpent in the story of the Garden of Eden), and in the writings of Christian theologians it has come to symbolize death.

Quite a different notion concerning the serpent is held among the ancient cultures of Indian Meso-America. The origin of the serpent myth is hidden in the mists of a long distant past. Since the days of the Spanish conquistadors and chroniclers till the present day, many hypotheses have been proposed, endeavoring to explain the symbolism, the archetypal idea and the attributes of divinity. Popular imagination has sought in Quetzalcoatl a Buddhist monk, an early Christian missionary (in the Toltec representation of Quetzalcoatl the



deity carried a shield with a symbol in the form of St. Andrew's Cross—"X"—which gave rise to the hopeful but mistaken notion that Quetzalcoatl had been an early Christian apostle in disguise), an early Viking mariner who landed on the coast of Anahuac after a shipwreck. Some scholars saw elements of affinity between the story of Quetzalcoatl and the Babylonian epic of Tiamat.

Much more fascinating than the fabrications of human fantasy is the religio-cultural evolution of the myth of the Feathered Serpent who, according to the oldest known Aztec legends was born on Day One of the Corn Cycle, under the names of Our Lord, Ce-Acatl, Topiltzin, and finally Quetzalcoatl. Variant native interpretations of later times are to be found among Nahuatl, Mayan, Quiché and other Indian nations.

First of all, the name *Quetzalcoatl* is a composite of two words, (1) the Serpent or *Coatl*, and (2) *Quetzal*, perhaps the most brilliantly colorful bird of central America. Iconographically, the image of Quetzalcoatl is a symbiosis of both elements. The Serpent's representations are varied, and the loving imagination of American Indians has lavished most creative interpretations on the creature whose body is always covered with bright feathers. Sometimes the divine nature of the symbol is shown as a bearded human face within the open jaws of the Serpent, as if to indicate reality beyond the mask of

illusion. The ancient Mayas and Aztecs have sought in Quetzalcoatl the primordial hero-god, the wise and good high-priest, the real father and inventor of all arts, and the giver of the skill of writing.

The Mexican Indian pantheon has the peculiarity of placing the four major gods in the four quarters of space. The north was the place of Tezcatlipoca, the south was the dwelling place of Huitzilopochtli (solar deity), the east that of Tonatiuh, and the west that of Quetzalcoatl. The last one was the most important and perhaps the oldest of the gods of Meso-America, possibly antedating the birth of Jesus Christ; to the Mayans he was known as Kukulcan, the god of the wind and of the spirit; he was the morning star or Venus to other tribes, and to the Zapotecs the inventor of the calendar.

As far as one can piece together the various components of the myth, Ce-Acatl, the high priest of this god, who took the name of Quetzalcoatl as was customary, became king of the Toltecs in the tenth century and though he was a great ruler, he was eventually ousted by partisans of the more violent and bloodthirsty god Tezcatlipoca. When Quetzalcoatl the priest-king left the Toltec capital of Tula—considered by the Aztecs as their cultural and spiritual home, he burned his houses built of silver and shells, buried his treasure, and set sail on the Eastern Sea, preceded by his attendants who had been changed into bright-hued birds, after promising his people he would return to them as a Messiah. The year he would return would be the Year of Ce-Acatl, the name of the year of his birth. Ever since then sentries were stationed on the east coast to watch for the god's return. When they saw the Spaniards at the Ximapan River wearing their bright breastplates and colored helmet-plumes, and the ships which came from the East, they thought they were witnessing the return of the Quetzalcoatl, and sent to tell their Emperor Montezuma. The Spaniards had no idea, of course, of the meaning of their welcoming, since verbal communication was mutually unintelligible.

Thus, the peculiar interpretation of the myth of the Return

of the Quetzalcoatl spelled out the undoing of the Aztec empire. The Year of Ce-Acatl proved to be the final year of Aztec civilization and the beginning of Spanish colonization.

Last summer I was in Mexico, vacationing in Cuernavaca. With friends I visited the ruins of Xochicalco, consisting of several truncated step-pyramids. According to tradition, one of the pyramids was a temple dedicated to the worship of the Feathered Serpent. Another temple, on a somewhat higher plateau, had a frieze repeating along its entire base the motif of a coiled serpent, alternating with that of a priest holding either a systrum or a writing utensil. In designing the Quetzalcoatl bookplate I made a drawing both of the temple and of the serpent as seen on the frieze. To it I have added the curved Aztec Cross, as found for example in the *Borgia Codex*. The curve of the cross is itself an adaptation of the serpent's tail. It is a symbol for "word" and as such can often be seen in old manuscripts as emanating from people's mouths to indicate that they are talking. The same symbol is shown sometimes above the crater of the Popocatépetl, the "Talking Mountain."

The day I was completing the exlibris I received the news of my mother's death in the Waldensian Valleys in Piedmont, Italy. So I added the Waldensian symbol (the lighted candlestick with seven stars), drawing it into the shadowed temple wall on the right side; the stars symbolize the original seven Christian churches, all now in ruins, as described in the Apocalypse. And finally I added an Aztec funeral mask (between the word EX and the Aztec Cross). The burning candlestick is an old representation for eternal life. Eternity is also symbolized by the fact that the shadows do not fall consistently to one side only; within the same landscape, the shadows indicate that the sun has been illuminating the scene from different positions. The little thorny cactus in the foreground represents the passing, ephemeral, temporalities.

One might say that the Quetzalcoatl foreshadows, in primitive form, such Christian concepts as the Logos (the Word),

the haghia Sophia (divine Wisdom) and the Holy Spirit. In the bookplate it is linked with other symbols of death and eternity.

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FATE

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April 1973 50¢

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(Continued on page 59)

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Perhaps strangest is an unexplained spot that appears in the middle of the carpet in the front parlor. "It looks for all the world as if a child had had an accident there," Mrs. Brusca told Belcher. But the spot is not damp to the touch and has resisted all chemical cleaners that have been applied. There is no leak in the ceiling and when the Bruscas ripped up the carpet to see if anything was oozing from the floorboards they found nothing.

Last June Julie heard what may be the voice of the ghost. While reading late at night she heard a child call, "Mommy, Mommy." All the Brusca children were sound asleep. Next midnight she heard the plaintive voice again. This time Mrs. Brusca waked the children to ask if any one of them had called. She even looked outside but no lost child was to be found. Seems like the unseen guest must be a child who wets his pants, is fond of asparagus and forgets to close doors (and uses frying pans and meat cleavers?).

—*Curtis Fuller.*

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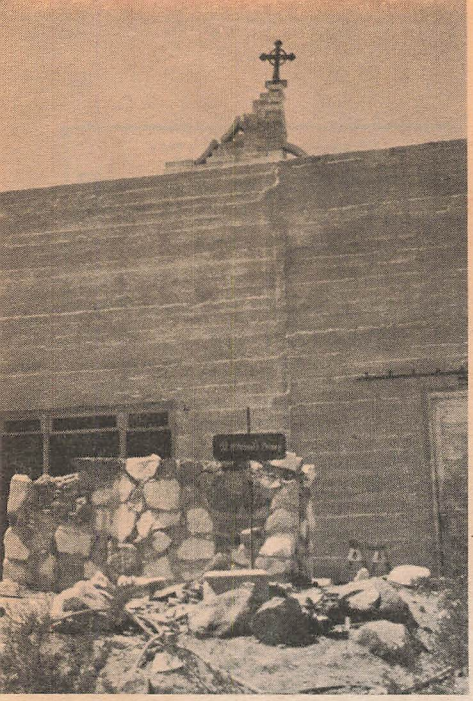


Outdoor altar of St. Mary stands in front of Chapel of Divine Guidance.

After three ecstatic visions an Episcopal theology professor abandoned his seminary career to found a new mystical order.

The New Order of Agapé

According to ST. MICHAEL

By Enrico S. Molnar

I AM a priest of the Episcopal Church. The last 14 years I was warden (which is an old Anglican name for the office of dean) of the Bloy Episcopal School of Theology in Claremont, Calif. In addition to administrative duties I taught liturgics, comparative religions, ecumenical theology and as a visiting professor at the Claremont School of Theology, the Reformation in Slavic Countries. In addition, I served my bishop as canon theologian in the diocese of Los Angeles. On the national level I served the Episcopal Church as a member of the Joint Commission on Ecumenical Relations for six years, meeting with Orthodox and Roman Catholic theologians. In January 1972 I was elected vice president of the Council of Churches in Southern California.

Lest anyone think that I am saying all this to boast let me hasten to add that the above paragraph is simply to provide a frame of reference, to indicate that I have been an ordinary clergyman, fairly successful and

that with this kind of background, like most seminary professors, I was somewhat critical of charismatic phenomena and paranormal manifestations. I thoroughly enjoyed my work, wrote articles for theological journals, attended conferences in Oxford, Lisbon, Washington and so on. In the 1950's I contributed an essay to the late Bishop James Pike's symposium, *Modern Canterbury Pilgrims*. That was before Bishop Pike's interest in parapsychological phenomena.

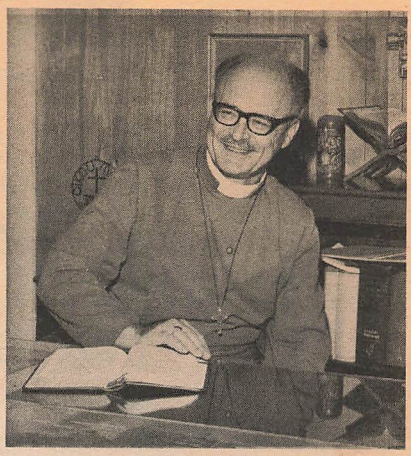
Now all this pursuit of a normal ecclesiastical career with tenure, seniority and fringe benefits has come to a sudden end. During the last days of September 1971 I had a series of three visions. As a result I resigned as warden of the school, gave up a good salary and although the trustees tried to persuade me to stay on, I have ventured into an entirely new kind of life. If anyone had suggested to me, before that fatal September, that I do what I now am engaged in doing I would have told him, politely but firmly, to go jump in the lake.

What happened?

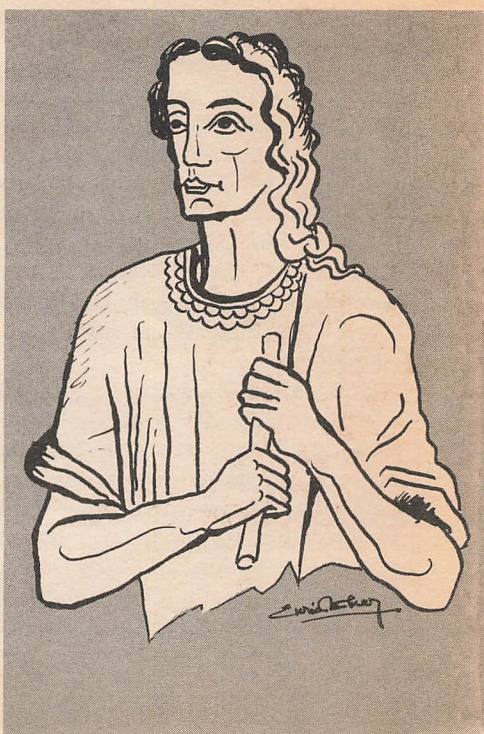
Here is my story, told just as it happened.

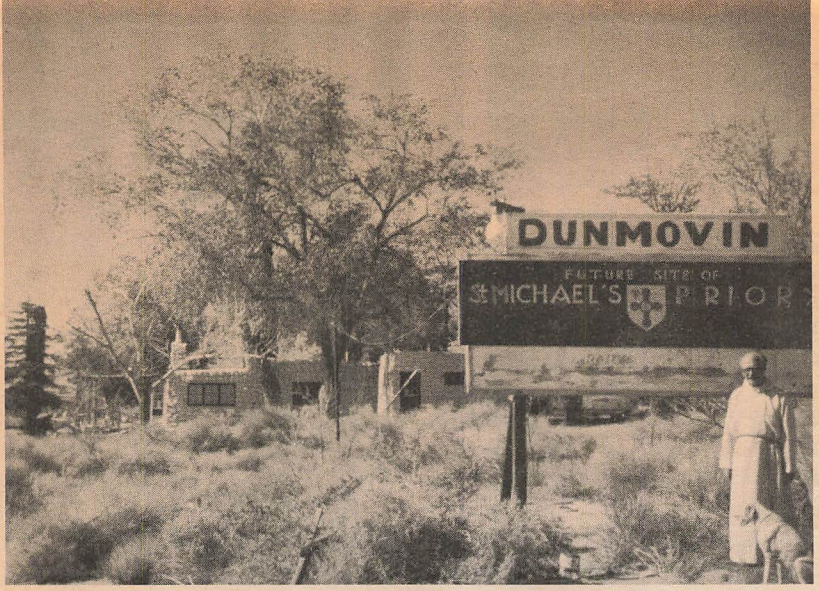
* * *

ON MONDAY, September 27, 1971, I was fast asleep when I suddenly saw with my inner vision dark coiling clouds around



Dr. Enrico Molnar, founder of the Order of Agapé and Reconciliation, sketched St. Michael the Archangel as he appeared to him in his mystical visions.





Dr. Ernesto Molnar chose Dunmovin, a small ghost town on the eastern slopes of the Sierra Nevada Mountains of California, as site for St. Michael's Priory.

me. Out of these dark clouds there emerged a slender and beautiful white hand. Where the wrist disappeared in the somber cotton of a cloud I noticed that for a moment about two inches of a bright blue sleeve was visible. The white hand touched my shoulders and I distinctly heard a sweet yet firm voice say to me, "I will help you."

The vision came to a sudden end. I awoke with a start. There was a glowing warm feeling on my left shoulder where the fingertips of the beautiful hand had touched me. Puzzled, I wondered about the vision and the voice. Who was it? Mother? (My mother had died about a year before.) It did not sound like her voice. In fact, it was unlike any voice I knew; yet it was distinct and clearly feminine. And it promised help. Help to do what?

About an hour later I fell asleep, still puzzling over the mystery.

The next night, Tuesday, September 28, again I was asleep and again I saw the dark clouds, but all at once I also saw a bright light and a tall figure appeared. He was very tall; his feet touched the ground and his head almost reached the ceiling. He had a beautiful smiling face. His strong masculine head reminded me somewhat of Reza Pahlavi, the Shah of Iran, but this man was younger. I was frightened, taken

aback by his majesty and stature.

"Don't be afraid," he said.

"Who are you?" I asked.

"I am the messenger of the Living Lord. And I have been sent by Him to speak to you."

"All right, go on. I am listening."

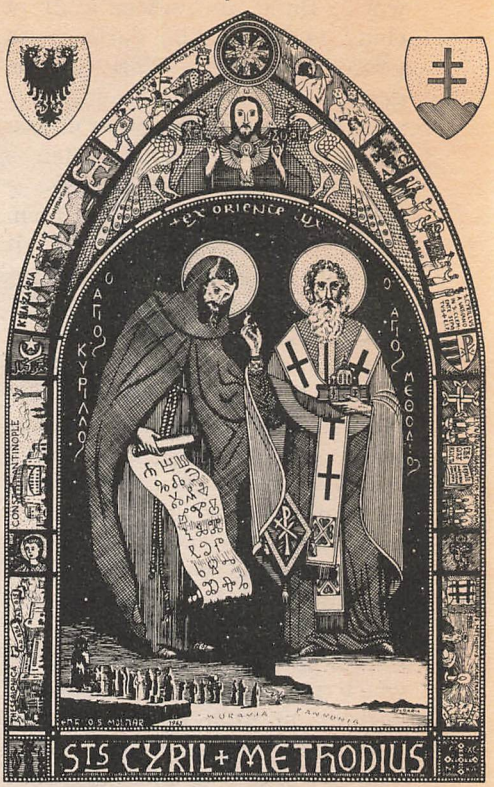
The messenger continued: "The Living Lord wants you for a mission. He wants you to terminate your present work and to establish a community of *agapé*. This contumacious world of yours is distraught by silly, meaningless and endless wars. Man suffers from overmuch wealth and overmuch poverty. And this beautiful earth which God has given you has been befouled by man's selfish malversations.

"And look at the church, the vessel of His Grace; she is trying so hard to catch up with the world that she is losing her breath, as one of your students said. You have become such busybodies that you have forgotten what it means to pause for station identification. Remember whose you are! The church is on earth to proclaim salvation to men. Your concern for the world is good. But you have begun dancing to the tune of the marketplace. Liturgical renewal is good but it only scratches the surface. You yourself have heard not long ago someone saying that all this restlessness in the church is like trying to rearrange furniture on the *Titanic*. The Lord of the Living is calling out for a new remnant. Go out and launch into the deep! Establish a place where the church can catch her breath!"

"But what do you want me to do?"

"After you have resigned from Bloy House go and find a place

SS. Cyril and Methodius, portrayed here in sketch by Prior Molnar, were early church apostles to the Slavic peoples of Europe.



somewhere in the hills, or near running water, where you can see the stars at night, and there establish a community of married men and women. The rule will be worked out later, based on five foundation stones—agapé, nonviolence, joy, obedience and simplicity. Don't copy medieval rules; you live in a different age. The church of tomorrow must have a deeper faith, rethought to fit the new dimensions of the world. Build an outdoor altar of clean stones of the earth, with your own hands. Work in the garden, pray, write, teach, have retreats and turn the other cheek. To those who would listen — and their number will increase — teach a return to a simpler form of life. Simplify church life! It is easier to proliferate meetings than to deepen the life of prayer. Prayer may be action but action is not prayer. Your assemblies are costly shows where short tempers are more in evidence than simple trust and joyful commitment to the Living Lord! To those who would listen, show the proper use of the earth and its fruits. And you will remember that at one time during the Middle Ages, when conditions are rough, it was the monasteries which preserved and saved and carried on to a better day the light of the faith and civilization. You are entering a similar era in which such communities as yours, united in intention, will perform the same saving role."

Here I interposed, "But, Michael,* this is ridiculous! I will be 58 years old in a few weeks and my wife is a few years older and frail. And you know I had a heart attack two years ago. Only the other day we discussed plans for what we would do after I retire following my 62nd birthday; I want to do some writing . . . Why not choose someone younger, more vigorous?"

"Enrico, you like to filibuster God! If he did not want you and Georgine he would have chosen someone else. Remember old Jeremiah? He complained he was too young. 'Why pick on me? Choose someone else.' So, be still and listen! He wants you to establish a community of reconciliation. You will accept as novices both men and women, with families living in separate quarters."

"But, Michael, if I resign I will lose my stipend!" And I told him how in four years I would get a small pension, ". . . not too much but still a security compared with total insecurity if I resign now."

St. Michael frowned. "What little faith you have! The only

*I was sure I was talking with Archangel Michael although I did not see any wings as portrayed on icons and traditional paintings. And he did not contradict me so my conviction stands that it *was* St. Michael.

security is to surrender all dependence except the dependence on the Living Lord. Besides, you won't be asked to do this forever. Don't be so conceited; in a few years, when you are tired, you will retire and others will take over. But don't forget that all strength and all inspiration come from God!"

"O. K., St. Michael, I get you. Of course, you are right. Who am I to argue with you? But what proof do I have that all this vision and all this conversation is not tragic self-delusion or wishful thinking? Or a demonic trick of the subconscious?"

St. Michael replied, "What proof do you need? If this is not of God, this is of the devil; in three months you will be either in the poorhouse or you will humbly return to your bishop, asking him to send you to some small mission, oh, like Trona! If it is of God, you will succeed. People will write and come to you. Other people will send gifts to the community. Support will come for your work from all over America. Someone may even give you the necessary land, someone else the building."

Then I asked him, "Will this sort of monastery or ashram be for Episcopalians only?"

St. Michael frowned again. "Come now, you should know better than to ask such a foolish question. The agapé community will be for all sincere persons of good will. You always have been fond of the two Greek brothers of Thessalonica, SS. Cyril and Methodius. Don't you remember that they tried to serve both churches, in the East and in the West, and are honored by both today? So it must be with the new community — it and similar communities will become the yeasty remnant of many traditions and nations. Our Lord of the Living does not want you to establish an underground church; that's a blind alley, leading nowhere. No, your community will be an aboveground movement. So don't start anything without the knowledge and approval of your bishop. Don't persuade those who will come to you to disobey the rules of their own traditions. Have Roman Catholic priests celebrate the eucharist for their own people, the Orthodox for theirs, and so on. In time unity will come. But use the same altar, as you all share the same baptism. Do away with nonessentials. Simplify! Remember the Lady who spoke to you yesterday? How she said, 'I will help you'? She means it. St. Mary the Virgin — blessed be her name — and the angels will come to the aid of the new community, not for your sake, but for Christ's, provided you trust and obey!"

Then, just as suddenly as he had appeared, St. Michael the Archangel disappeared. Only dark clouds, doubts and puzzlement remained.

I could not sleep. I picked up my New Testament and read into the wee hours of the night. Among the passages my eyes found I read these words of St. Paul, recorded in the 19th verse of the 26th chapter of the Acts of the Apostles: "And so, King Agrippa, I did not disobey the heavenly vision."

I woke up early on the morning of Wednesday, September 29, and looked at the church kalendar. It was the Feast Day of St. Michael and All Angels! I hastened to the School of Theology at Claremont where I celebrated the eucharist in the temporary chapel. Some 14 persons were present. I followed the second order of the *Services for Trial Use* (an experimental rite in the Episcopal Church). My mind was still so full of Saint Michael and the words he had spoken to me earlier that night that I completely forgot to read the Intercession. Fr. Charles Bennison, Jr., rector of St. Mark's Church in Upland, noticed the omission.

This was a busy day. I taught a class and then I had my interviews and telephone calls. Martha Havermale, my secretary, was away with my wife visiting the Queen Mary in Long Beach where a scholarship benefit party, organized by the School of Theology, was in progress. I had asked them to represent our school. I returned home tired.

That night I had a third vision and again I heard the voice of St. Michael who this time was standing behind me. I saw him in a strange sort of way, with an inner vision. I felt a tremendous strength emanating from his radiant figure.

"Have you made your decision, Enrico?" I heard him ask.

"Oh, Michael," I cried, "I am so confused and it is you who put me into this state. While I always honored St. Mary, I never have made much of her cult. Won't people laugh at me saying, 'What's come over Canon Molnar? In his old age he has become a Mariolater!' "

"You are not and you know it. No one is asking you to become a Mariolater. You can't please everybody and someone will always disagree with you and laugh at you. So what? They did the same to the prophets and apostles. So what's new? And at your age you should no longer concern yourself with the outward success of your time on earth."

"Well, St. Michael, I follow you. But the whole thing sounds

so illogical, really crazy! It doesn't make sense; it doesn't seem to fit into the pattern of church life in this diocese and in this modern age."

Now St. Michael spoke rapidly and with emphasis. "Don't you fool yourself. More people will be ready for this new direction than you think. And remember: what is foolishness in the eyes of men is often wisdom in the understanding of God."

"I know," I replied feebly. "But I am a simple and somewhat skeptical Christian. I have seen the work of religious fanatics in the name of Jesus. Let me go to Mount Calvary for a retreat; there in prayer and meditation and consultation with some wise monk I may discern the will of the Lord for me." (Mount Calvary is a monastery of the Order of the Holy Cross, an Episcopal order of men, in Santa Barbara, Calif.)

"You do that," sighed St. Michael, "and when you come back, persuaded of the truth of my words, go and see your bishop. Tell him what you have seen and heard. And with his permission submit your resignation to the board of trustees of your school, to become effective a month later."

"And what shall I do then?"

St. Michael smiled gently, "Give away most of your possessions; store up some things for the future use of the community; give some books to the theological library and to needy students" — ("It will be difficult to part with books," I complained) — "and keep some books for your community. Then you and Georgine get into your car and for three months pray, study and search for a place for the Community of Agapé. Don't be in a hurry. In due course you will know what to do. You will find people to help you, bishops to support you, lawyers to advise you and funds to provide for all needs. Keep on praying for guidance. Man is now confronted with the evolutionary necessity of developing a higher stage of consciousness. A planetized man must replace the tribal and national man. Your new order must pave the way for this. It is a great thing not to have a place to lay your head if you carry faith in His Word in your heart. Be obedient to your heavenly vision."

During the last sentence he raised his right hand in greeting. Then the voice was still; the vision ended.

On Thursday morning I wrote it all down and told Georgine about the three visions.

I canceled all engagements for the following week and went on a three-day quiet retreat at Mount

Calvary Monastery on a hill near Santa Barbara. Never having had a mystical experience before, I felt I needed expert counsel. So, there I was, in silent retreat from October 6 to 8. On the second day I spoke to my spiritual director and told him my story. He listened carefully. Then, after some questioning, he advised, "Don't make hasty decisions. God is never in a hurry. Your visions sound authentic enough. They are extraordinary. But wait for verification."

In accordance with his advice and in obedience to a particular command given me by St. Michael, I went to see the bishop of the Episcopal Diocese of Los Angeles, the Rev. Francis Eric Bloy. The date was November 4. He was most helpful and understanding. His final words to me were, "The times are ripe for such communities as described in your vision. Wait till you are quite certain. Then be obedient to your vision."

On November 22, 1971, I had another dream. I saw myself and my wife in a dark cave. Ahead of us on the narrow path was a boy about 11 years old. We finally came to the opening of the cave. Bright, dazzling light greeted us. Down below, drenched in sunlight, was a city. I discerned a high tower; it looked a little like the tower of Stanford University. Its roof was reflecting the sunshine; as if after a rain it sparkled with gold reflections.

I knew we must get out of the cave. The path continued outside the cave and, I supposed, led downwards to the sunlit city. But there was an obstacle! The path, emerging from the cave, fell away, showing a gap several feet wide as if a slide had taken place there. We looked into an abyss several hundred — or was it several thousand — feet deep, at the bottom of which we could discern roofs of houses — the city in the sun. To get out of the cave we would have to jump across the chasm to the other side where the narrow path continued on its way, clinging closely to the steep rocky slope. I hesitated. I thought to myself: if we succeed in jumping to the other side good and fine; if not we will fall several hundred — or thousand — feet and crash on the roofs of the city below.

At that moment the boy said to me, "Make a leap into the dark! It will become a leap into light!"

Then I woke up. I looked at the clock; it was 4:30 in the morning.

Later on that same day two Episcopalians came to see me. One was a priest and the other a laywoman, both from the Diocese of Los Angeles, members of a religious third order. They

came to find out if we could give them support for strengthening a regional third order type of movement. After discussing their problem for a while I felt inclined to divulge to them the content of my three September visions. I asked for their advice in turn. We discussed the pros and cons of the possible options. Then Father M. rose to leave, since he had quite a long way to drive home.

At the door he said, "Enrico, if you decide to resign it will be like a leap into the dark!"

About an hour later Sister D. also made ready to leave. While we were exchanging final courtesies she said, "You know, Father M. was right, but on the other hand, the decision to follow the vision might become a leap into light!"

Thanks be to God! The verification I had been awaiting so long had come. Words almost identical to those I had heard in my dream the night before were spoken by our two visitors in the presence of my wife.

The next morning was Thanksgiving Day. We drove to the desert. At Yucca Valley, near Twentynine Palms, I wrote my letter of resignation to Bishop Bloy. The die was cast. St. Mary and St. Michael, from now on I will need your help. Good Lord of the Living, be merciful to me, a sinner! I prayed.

In accepting my resignation Bishop Bloy wrote these gracious words on November 30:

"My dear Enrico: In view of our recent conversation, your resignation does not come as a surprise. Nevertheless, it is received with great regret because you are doing such a great job. You are Bloy House. You have touched the lives of many men and have greatly influenced them. To God we give thanks . . . I do hope with all my heart that this is the right decision. Time alone will tell, of course . . ."

A happy chapter in my life had come to a close. A decision had been made. Now I wrote a letter of resignation to the board of trustees. Some members tried to persuade me to stay on but I had to insist on total obedience to the heavenly vision. The board finally accepted my resignation which became effective on February 15. Already in December 1971 we began looking for a place for our future monastic community. We visited suggested sites in Arizona and California. We were offered a portion of an island in British Columbia. The Bishop of Eastern Oregon Diocese offered a site. Finally, after much praying we decided to move to Dunmovin, a small ghost town on the eastern slopes of the Sierra

Nevada Mountains, in the high Mojave Desert. The nearest other habitation is 11 miles south, at Little Lake, where we get our mail.

At Dunmovin*, most of which is owned by Mr. and Mrs. Gordon Leslie Cooper, we made our home. Mr. and Mrs. Cooper, both of whom are lawyers, years ago told Bishop Victor M. Rivera of the Episcopal Diocese of San Joaquin that they intended to give some 20 acres to a religious community. When Bishop Rivera, as one of the school's trustees, received my letter of resignation he immediately telephoned me from Fresno and put me in touch with the Coopers. The words St. Michael the Archangel spoke to me on the last day of his visitation have been realized with marked rapidity. He said, "You will find people to help you, bishops to support you, lawyers to advise you and funds to provide for all needs."

Things have come about in precisely that sequence. People from all walks of life have come to help us. Two bishops, the Bishop of Los Angeles and the Bishop of San Joaquin, have given us their moral support (they now are the official visitors to our Order). Lawyers Les and Ruth Cooper have helped us with their legal advice and in getting our Order incorporated.

Known as the Order of Agapé and Reconciliation it is open to men and women, married and single, clergymen and lay people. The membership of the O.A.R. is ecumenical (we are accepting Christians from various traditions) although the sponsorship is Anglican. In contrast to medieval orders, the membership vows of the Order of Agapé and Reconciliation are temporary — for one year and renewable. After completing one year members, who are called Companions, may choose to return to life "in the world" and follow a modified rule. The Companions live either in their monastic community, Saint Michael's Priory at Dunmovin near Little Lake, or as Associate Companions "in the world," with a simplified rule and pledge.

Following St. Michael's recommendation the Five Notes or vows of the Order are agapé (a New Testament Greek word signifying totally unselfish redemptive love), nonviolence, joy, obedience and simplicity.

The O.A.R. requires each Companion to dedicate himself to a special field of study or research

* The headquarters was moved about the middle of November 1972, at the invitation of Bishop Rivera, to Oakhurst, a beautiful wooded mountain area (3000 feet elevation) near the southern entrance to Yosemite National Park. (Telephone: 209-683-7875). Dunmovin will be developed as a study center.

such as biblical studies, Teilhardian explorations of space theology, theoecology, parapsychology, the publication of mystical literature, popularization of ancient religious texts, etc. The order also requires that each Companion make at least one pilgrimage to one of the great spiritual centers of the world such as Iona, Edessa, Rome, Glastonbury, Vadstena, Alexandria, Mount Athos, Qumran, Assisi, Monte Albán, Jerusalem, Canterbury, Athens and so on. Of course, the major emphasis of the order is prayer, especially mystical prayer. At a meeting of the Associate Companions at Christ Church, Episcopal, in Ontario, Calif., on February 20, 1972, a Rule for Trial Use was adopted, providing for renewability, change and adaptation to new conditions through the active participation of the entire membership. The Order now has over 40 Associate Companions besides more than 100 supporters.

Here at Dunmovin we have converted a former sulphur mill into the Chapel of Divine Guidance and a library. The former Dunmovin café has become our refectory. In time we hope to make a further portion of the old sulphur mill into an arts and crafts workshop.

Help comes to us from unexpected quarters. A rabbi wrote me, "You know, before St. Michael was written about in the New Testament he appeared in the Old Testament and in the Apocrypha; so you see, he was a Jew. Hence the enclosed check."

If anyone had told me before September 1971 that I would become a prior of a monastic community I would have said, "You are out of your mind!" Yet, here I am, a year later, a prior.

People come to St. Michael's Priory from all over the western states, for a visit, for a retreat or, as someone said, "to recharge their spiritually run-down batteries." My wife and I have made many new friends and our horizon has been extended immeasurably.

All this is the result of a heavenly vision. I heard St. Mary with my own ears. And I heard and saw St. Michael the Archangel so distinctly I was able to notice the wrinkles in his white alb. I saw him as clearly as I now am seeing my wife who is writing a letter across the table.

My heavenly vision made as profound a difference in my life as that historical event which forever divided time into B.C. and A.D.

Are we guided? Dominated? Or both? For my part, I believe I get by — as the Beatles say — "with a little help from my friends."

Something or Someone *Somewhere* Cares

By David St. Clair

IN THE 12 years I lived in Brazil I learned to respect wholeheartedly the power of primitive voodoo spirits. After what I had seen and experienced I had to believe in their power. Yet I was naïve enough to imagine that after I left that strange country and its demons and hexes I no longer could be reached or manipulated by non-physical forces. I thought I could walk away and simply leave them behind.

Subsequent events have led me to wonder how much of what we create really is done *through* us rather than by us? How much of what we put on paper, canvas or music staves is actually our own accomplishment? Do we have "talent" or do we merely serve as channels of expression for some outside force? To what degree are we our own masters? Are we guided? Dominated? Or both? Perhaps some of the things that have happened to me since I returned to the states in early 1970 will help us judge.

With the manuscript of my book *Drum and Candle* safely in my editor's hands I had to say good-bye to my Brazilian friends. One special friend was Leda Simonele, a Black medium who time and again had proven her talents to my satisfaction. I told her I was going to the United States to take a job in New York City.

Looking at me gravely, Doña Leda said, "You are going to write another book."

The last thing I wanted to do was write another book. "Oh, no! I'm going to New York and I'm going to get a job in a bank or as a plumber — something

Molnar, Enrico C. Seeley, 1913-

"The oldest Czech Ex-Libris,"

SVU Bulletin (Czechoslovak Soceity of Arts and Sciences in America, Inc., Los Angeles Chapter) III:7-8 (July-August 1971), 6-7.

Mojmir, Enrico C. Society, 1951-

"The oldest Czech Ex-Libris"

BVS Bulletin (Czechoslovak Society of Arts and Sciences in America, Inc.)

Los Angeles Chapter) III:7-8 (July-August 1951), 2-3.

Vol.III, No.7-8 July-August, 1971

SVU BULLETIN

CZECHOSLOVAK SOCIETY OF ARTS AND SCIENCES IN AMERICA, INC.

LOS ANGELES CHAPTER

Editorial

We have received the following communication which we offer in full to our readers:

To the SVU officers, members of the board and members and friends of the Los Angeles chapter of the Society:

I wish to express my gratitude and appreciation to all the fellow members and friends of the SVU - Los Angeles Chapter, particularly to the members of the governing Board over the past years for their devoted support, dedicated contribution of effort and time on behalf of the development of the SVU-Los Angeles Chapter to what it represents to all of us today. The Los Angeles Chapter represents the unselfish effort and hard dedicated work of many to whom I am truly grateful for myself and for the entire Los Angeles Chapter.

As a result of my recent transfer to the Boston area, no matter how temporary, I feel the obligation to resign from the presidency of the SVU-Los Angeles Chapter which deserves the type of dedication and guidance it has received from the honored past presidents, Dr.Joseph A.Zahradka and Ing.Ladislav Krátký, as well as all Board members.However, I sincerely wish to remain your fellow member of the Los Angeles Chapter and participate in its activities to the extent possible within the limitations of the distant location. I am most confident that the SVU-Los Angeles Chapter will continue to develop as the leading chapter of the SVU relying as in the past on the total support of all our fellow members and friends.

I am looking forward to my and my family's return to Los Angeles so that I could again take my share in working actively for the benefit of our Los Angeles Chapter.

Dr.Otto C. Turchan
President
Los Angeles Chapter
of the SVU

Dr.Turchan's departure did not come as a surprise to those who wished him bon voyage a couple weeks ago, at the Zahradka's residence. But a farewell gathering of friends seems much less final than a written message. On behalf of the Board and all members of our chapter, we thank Otto Turchan for all his time and work he dedicated to our affairs. We count on his further cooperation and would like to suggest that he liaisons us more closely with the Boston SVU Chapter and with other members of our Society living on the East Coast. We also hope to receive some contributions from him for this Bulletin.

We wish him and his family a satisfactory and pleasant stay in the new surroundings and enjoin them to hurry back.

Editors.

It was August 25, 1901. In a little Czech village, Borová, 40,000 persons congregated to witness the erection of a monument of Karel Havlíček, called Borovský after this place where he was born in 1821, and to listen to an almost historical speech of Karel Tůma, then the Senior Editor of the prominent Prague Czech daily Národní Listy. The same Karel Tůma wrote the biography of Karel Havlíček Borovský in 1883 and also realized the publication of all Havlíček's literary works.

On another occasion (1921), in the third year of the existence of the then independent Czechoslovakia, when the 100th anniversary of Havlíček's birth was celebrated, the well reputed Czech historian E.Chalupný claimed Havlíček as one of the three prominent Czechs whose ideas later formed a substantial part of T.G. Masaryk's program. The other two were Jungmann and Tyrš, mentioned in Chalupný's "The Leading Creators of the National Program", published by the Česká Obec Sokolská. We may accept E.Chalupný's opinion that the final liberation could have been achieved during and after the first World War only thanks to the activities of these 19th century Czech leaders.

No doubt Karel Havlíček Borovský, whose 150th anniversary of birth is commemorate this year, was the most popular Czech of the 19th century. His formation was an indivisible part of the Czech revival in that century. This proud nation of the Middle Ages lost its independence in 1621, to be governed by the Austrian Habsburg dynasty. The 19th century brought to fruition the national renaissance, with a special attentio given to the Czech language of which Havlíček was a unique master, in the form of expression and inherent spiritual values.

Karel Havlíček Borovský was the de facto founder of Czech journalism though V.M. Kramerius, editor of Patriotic Newspaper (1791) appearing during the period of Joseph II and his reformism, is called "father of the Czech journalism". Havlíček's journalistic activities belong to the second generation of the 19th century fighting for the national program. Let us recall the political situation of that period: the years 1814 and 1815 brought the end of the Napoleonic wars, and Austria, England and Russia became the dominant powers of the contemporary Europe. During the following years Austria, under Francis I, tolerated Czech patriotic movement. The year 1816 even produced the Language Decree, which, however, was left without any practical effect because of the shortsighted, absolutistic and terroristic police regime of the Austrian Chancellor, Prince Metternich. And that regime also changed its policy toward the Czechs.

The initial patriotic movement achieved its climax in 1830, but the second gene ation, headed by Havlíček, concentrated more on reality than on theories. On the personal recommendation of the famous Czech historian, František Palacký, Havlíček beca in 1846 editor of Pražské Noviny (Prague Newspaper), associated with the Czech Liber Party which originated in that period. As a political intellectual Havlíček got into frequent conflicts with the Austrian bureaucracy and was finally jailed and transferred into an enforced police exile at Brixen (Italian Bressanone) in Tyrol.

During many, many years up to the first World War, Czech families living even in the smallest villages exhibited in their homes a picture showing the midnight scene in which Austrian gendarmes forcibly separated Havlíček from his family. Anoth proof of his popularity was a folksong composed in his honor, assuring him that the Czech was not afraid of the German. This reference was made to Austrian Germans, and even B.Engels later complained in his works that the Austrian persecution of other nations was the reason why Germans were hated all over the world.

As a curiosity, in spite of Havlíček's popularity among small people, contempor communist historians recognize his merits but declare him as one of the leaders of t "bourgeois" revolution which could not succeed because of the lack of contact with the "masses".

Disregarding such "streamlining" of the past, Karel Havlíček Borovský, as a national leader and the founder of the new positive political journalism, has a firm place in the history and in the grateful memory of his nation.

L.A.Krátký

SVU - LOS ANGELES

SCHOLARSHIP COMMITTEE

The Scholarship Committee of our Los Angeles Chapter wishes to advise that it has had numerous inquiries relative to our scholarship program and several of them have filled their applications. We urge that anyone interested make certain that their applications be on file with the Committee by September 1st, 1971. If you do not have an application, please write to the Chairman of said committee.

The number of scholarships to be awarded will depend upon the amount of funds available for that purpose. We ask all members and their friends to make financial contributions to this fund and attend our September 24 meeting, whose principal purpose is to raise money for the scholarship fund.

At our Society's October dinner dance meeting aboard the "Princess Louise", we expect to announce the scholarship awards. We hope that the support we get this year will enable your Society to make this a yearly event.

JOSEPH A. ZAHRADKA
Chairman - Scholarship Committee

3243 Wilshire Blvd., Suite 201
Los Angeles, California 90010

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OUR ACTIVITIES

On July 17 a group of our members and friends gathered in the exotic setting of the Islander for an after-dinner lecture on a very actual topic, formulated as the question: "Are we really coddling the criminals?" Our guest speaker was Arthur Avazian, Deputy District Attorney from the Los Angeles County, and he certainly knew what he was talking about. He was able to make clear, even to those totally unversed in legalistic matters, some of the recent law enforcing procedures that affect the course of an arrest and the preparations of a trial. It seems that not only the general public but also some lawyers feel that the present-day standards of formalities which rule the legality of a criminal case are too strict and somewhat slated in favor of the suspect. Mr.Avazian spoke about some typical cases in which the suspect's defense found legal loop-holes that stopped the prosecution, even though the alleged crime would seem quite obvious, on the assumption that the methods of search or the initial way of discovery were ruled as proper. Some lively discussion followed his exposition. Mr.Zahradka then spoke briefly about this problem from the standpoint of a defender in such cases and called attention to the underlaying reasons for these strict procedures, such as the protection of privacy of every innocent citizen and his constitutional rights not to be unduly harassed.

There is one point that was not mentioned by either side. What we are witnessing in this country is the most difficult effort to balance the forces and protect the law-abiding public in both ways: against the criminal and against the law enforcing agencies. Many persons of our national group, and whole nations elsewhere, have had the experience of how the non-democratic judicial systems dispense their "justice" by arbitrarily jailing or executing their citizens whose human rights are de jure and de facto non-existent. In view of this, isn't it better to be legalistically overscrupulous? However, this may be a moral question rather than a legal one.

ZEF

ARTS, SCIENCES AND MR.SEECHUCK

"The fact, Mr.Seechuck, that you are a Con-artist does not qualify you for membership in the Czechoslovak Society of Arts and Sciences."

I was having lunch at the counter, when Mr.Seechuck came in and let himself down next to me. While he tried to decide whether to order "vepřo-knedlo-zelo" or "svíčkovou" from the proprietor Mr.Palivec (not his real name) who distinguishes himself both by his culinary Art and flowery terminology, I started pondering about Arts and Sciences in general. Where does it start, where does it end, and what does it really mean.

Is splashing paint all over a piece of canvas an Art? Is a hodge-podge soldered together from pieces of scrap-metal an Art? Is appearing on a television screen and telling all and sundry that they "sweat - stink - have dandruff - bad breath - athlete's foot - etc." an Artistic Expression? Are we wrong if we do not consider Mr.Seechuck an Artist? And what about Sciences? Is it still knowledge what makes Scientists famous or is it stealing of Government Documents? Confusing? Let us take for a minute the sources of knowledge, those Institutes of Higher Learning. I still remember Guest lecturers - Scientists - who delivered lectures at my Alma Mater. But who are the Guest Lecturers addressing the students today? Ex-champion Bill Hoobatay who spent most of his years getting his brains beaten out and is now using the left-overs to lecture - probably on the Science of Draftevasion - to the tune of $2,000 to $ 3,000 a round? Miss Rushple, who should be running in the Irish Sweepstakes but instead keeps running to the U.S.A. in search for a convenient father for her unborn child, while explaining to whoever-wants-to-listen, how they are being mistreated here? Her fee, by the way, is $2,000 to $3,000 a night.

Amid the thoughts of burning bras, banks and of glorification of filth, our Con-artist, Mr.Seechuck, actually appears to be a rather pleasant and likeable character, though I question his qualifications for membership in our Society of Arts and Sciences. He is not trying to tell others that he alone invented Sensitivit; that they never had any feelings; he is not telling them that they are war criminals and that peace can be only brought about by supporting the enemy and letting him divide and conquer. He is not teaching the new revolution whereby the other side only must observe the rules and never disturb the masses of unwashed saviours in their constructive destruction.

Whether we think that all is well, bad or in-between, let us listen to the Seechucks, let us listen to the young, to the old and those in-between. Let us find out whether the young represent the smartest generation ever or whether they are a bunch of lazy buffoons, trying to impress others with a bit of superficial knowledge spiced by self-assured arrogance. Let us find out whether the older generation has wisdom, tolerance or whether it consists of fuddy-duddies (paprikové) who are as bad and ignorant as many young people think they are and whose past mistakes make them responsible for the war, vandalism, drug-addiction and murders of today. Let us find about those in-between.

The SVU has had some good and interesting lectures and other excellent events in the past but it failed to attract the younger set. So let us invite the young people -- not necessarily the Seechucks -- but those who feel they have something to say and let us listen to them, let us listen to all sides, and let us start a stimulating discourse which should bring about not only mutual appreciation and respect, but give SVU a shot in the arm which it could use, and which should assure continuity and save the Society from oblivion.

Any similarity with persons living, dead or about to be born (see pregnant lecturer) is purely coincidental.

Dr.Leo Orsten

*****

We are very pleased that our popular member, Leo Orsten, sent in his thought-provoki causerie. He is a lawyer by profession and a very privileged person, indeed, for having been born in Třebíč, the Moravian town that has produced some most loyal local

patriots and very strong personalities (no sycáci nor paprikové could ever come from Třebíč). If you have any doubts about this, he will willingly plead his cause celèbre. We agree with many of his remarks, but in the case of learned societies we warn against any self-administered shots in arm. The seat of wisdom, under proper nursing care, seems more appropriate and safer. ZEF

* * *

MUSIC

KAREL HUSA - COMPOSER

We wish a happy birthday, the fiftieth, to Karel Husa, member of our Society of whom we are proud. He was born on August 7, 1921 in Prague and studied composition (J.Řídký) and conducting (P.Dědeček) at the Prague Conservatory. In 1945, he received a sholarship from the French Government and went to Paris, to work with Arthur Honegger, Nadia Boulanger, Andre Cluytens and others. His First String Quartet was performed, very successfully, at the Prague Spring Festival in 1948. In the following years he developed an intensive activity of guest conducting in Western Europe. Many of his compositions were performed at the international festivals of contemporary music (Brussels, Donaueschingen, Cologne, Salzburg and many more over the years).

He came to this country in 1954 to teach composition at the Cornell University and to conduct its University Orchestra. He has remained at Cornell ever since but has conducted all over the country and frequently visited Europe.

Several of his (about 40) major compositions have received special honors and some are becoming very popular. His Third String Quartet, commissioned by the Fine Arts Quartet of Chicago, was premiered in 1968 and awarded the Pulitzer Prize for Music for 1969. His Music for Prague 1968, originally scored for a concert band, made its debut on January 31, 1970 and since then has been performed over 1000 times. Husa also transcribed it for a symphonic orchestra in which form the work was performed by the Baltimore and Cleveland Symphony Orchestras.

His most recent work, Apotheosis Of This Earth in three movements, had the world premiere on April 1, 1971. Husa conducted the well-known University of Michigan Symphony Band and the work promises to become another big success. Currently he works on the Concerto for Percussion and Band, commissioned by Baylor University, Texas, and has plans for other yet unspecified compositions.

Husa's Second and Third Quartets, Fantasies for Orchestra, Mosaïques for Orchestra, Symphony No.1 and Serenade for Woodwind Quintet with Orchestra are available on records.

Karel Husa is a very skillful contemporary composer and basically writes complex, atonal music. However, his success shows that even very "modern" music may have a great appeal for the public, and not only in the academic circles of professional musicians. His critics concede him a strong dramatic sense, a great amount of originality, and some sort of spontaneous musicality, besides the "relevance" of his subjects; all these features give a special distinction to his compositions. ZEF

* * * *

MIROSLAV PANSKÝ, member of the SVU, came to California from N.Y., to guest conduct one of the concerts performed by the Congress of Strings Orchestra at the University of Southern California. He achieved a good success with the youthful musicians (age 15 through 22) who are enrolled in the summer program suitably called Congress of Strings. This annual session of intensive instruction by some best string teachers is organized by the USC for the nation-wide purpose of preparing good orchestral string players of the future. Dvořák's Serenade for Strings was one of the works presented under Panský's baton. ZEF

THE OLDEST CZECH EX-LIBRIS

The collecting of books normally leads to the possession of the owner's bookplate, and it may be supposed that all those who are interested in books are also interested in bookplates. The bookplate or ex-libris (a technical word composed of two Latin words, i.e."ex libris"="from the books of") is a printed label or stamp to indicate ownership of individual volumes; it is nearly as old as the printed book itself. It may be said that it antedates, in its proprietary symbol, the concept of the postage stamp. It bears very much the same relation to the shield or otherwise symbolical personal device found in medieval manuscripts.

The earliest known examples of bookplates are of religious origin. The oldest movable exlibris is a woodcut representing a shield of arms supported by an angel, which was pasted in books given to the Carthusian monastery of Buxheim by Brother Hildebrand Brandenburg of Biberach, about the year A.D.1480. Since then the art has spread by way of France and England to other countries. The earliest American known example is a plain bookplate by one John Williams, printed in 1679.

As far as I can tell, the oldest known Czech bookplate was engraved for Lord Peter Vok of Rosenberg ("z Růže" or "z Rožmberka") and his wife Katherine of Ludanice by the well-known artist Aegidius Sadeler in 1585. The very fact that outstanding artists create bookplates explains why often the value of the exlibris is much higher than the odd volume in which it is found affixed.

The history of southern Bohemia is linked with the destinies of the Lords of Rožmberk, who were one of the most powerful aristocratic families in the Kingdom of Bohemia from the beginning of the thirteenth century down to the seventeenth century. The Rožmberk clan gave two queens to Bohemia. Genealogists claim that the Rožmberks had early family ties with the famous Italian family Orsini. During the religious controversies which divided Bohemia since the days of John Hus the Rožmberks were stanch supporters of the Roman Catholic party, with the exception of the last member of the family, Lord Peter Vok (1539-1611), who became a convert to the Unitas Fratrum (Jednota bratrská). In 1564 Peter led Emperor Rudolf II's military expedition against the Turks in Hungary.

Lord Peter Vok was an intellectual of his age, a lover of art and an inveterate collector of books and all kinds of curiosa (he "collected", for example, dwarfs to add interest to his retinue). He had his castle at Bechyně rebuilt by the Italian architect Baldassare Mario da Vomio.

On February 14, 1580, Lord Peter married Lady Katherine of Ludanice (1566-1601). Katherine was a serious fourteen-year old girl and her husband was about three times her age. Katherine, too, loved books. She was one of those rare exceptions of her day a "liberated" intellectual woman. Peter and Katherine became patrons of the Unitas Fratrum. In Soběslav they established a college, the Collegium Unitatis Fratrum. Both were members of the congregation in Mladá Boleslav. Both attended synods of their church and Katherine was reported to have served at dinner tables during several of these conclaves. She also saw to it that girls of noble families received good education up to the wedding day. The character of Katherine is complex and full of contradictions, as may be deduced from reading the story of the Rožmberk chronicler, Wenceslas Březan. Her husband wrote to her lovingly from the Turkish campaign, "in the hope that in the future life they may meet again and think better of each other."

Peter and Katherine gathered a library of over 10,000 books, which was a very respectable number for those days. The books were first housed in the castle of Soběslav and later in Třeboň. Aegidius Sadeler designed two bookplates for the Rožmberk books: (1) a large bookplate containing the arms of Peter and Katherine, allegorical figures, one of which holds the Hussite chalice, and the other a tablet with the inscription, "Verbum Domini manet in eternum" (The Word of the Lord Endureth Forever) Two bears (for the Orsini family) support the equestrian figure of Lord Peter. The

ok z Rožmberka
hu Bartoloměje
prockého. 1602

superscription reads:"Ex Bibliotheca Illustrissimi Principis, Domini Dni. Petri Vok, Ursini, Domini Domus a Rosenberg, Ultimi & Senioris & Primatibus Bohemorum celsissi et antiquis., Anno Christi MDCIX." The smaller bookplate for more modest volumes contains the joint coat-of-arms of the couple, with a band containing the date of 1585, and the initials PWWZR and KRZL.

Peter Vok of Rožmberk died in 1611. To symbolize dramatically not only the death of Lord Peter but also the passing away of the Rožmberk family, the Moravian priest broke Vok's coat-of-arms in half, throwing it down from the elevated pulpit, toward the end of the funeral service service.

After Peter's death the library became for a while the property of Lord John George of Švamberg. Following the battle of the White Mountain in 1620, Emperor Ferdinand II confiscated the library which was moved to Prague, where later it was removed with other art objects by the Swedes. The vicissitudes of the Thirty Years' War have scattered Peter and Katherine's beloved books all over Europe; only a few rare volumes remain in Bohemia, and their artistic bookplates attest to a good taste and love of books of this truly Renaissance Czech couple.

By Canon Enrico S.Molnar

* * *

MISCELLANEA

Our member, Mr.Lecoque-Kohout, announced a liquidation of his Hollywood Studio, because he intends to retire (we commented on his 80th birthday earlier this year). Does it mean he wants to leave our area or will he stay and paint only for his own pleasure? ZEF

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Jan Kadar was in Los Angeles for the purpose of the press preview of his latest film "Adrift" (located in a Danubian setting) which currently runs in New York and should soon appear in some local theatre. ZEF

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It is sometimes interesting to observe the fate of certain musical works. During the past season London re-discovered Dvořák's Requiem which was premiered in England eighty years ago (1891, in Birmingham). By chance, the performance coincided with the announcement of Stravinský's death.... Some astonished critics expressed their opinion that Dvořák's Requiem is a "stunning" work, even though non-Verdian... ZEF

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František Venclovský is the first Czech to swim the English Channel, from France to England, in 15 hours. ZEF

CZECHOSLOVAK SOCIETY OF ARTS
AND SCIENCES IN AMERICA, INC.
LOS ANGELES CHAPTER
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BOOKS OF INTEREST

The Group of Contemporarists'68 was founded in Toronto, Canada. The group consists of the leading representatives of Czech and Slovak artistic and literary avantgarde living in Canada, U.S.A., Mexico, France, Germany and Sweden.
The book entitled The Group of Contemporarists '68, in a luxurious edition, presents 16 artists with their short biographies, places of their exhibitions and illustration of their artistic works. Miloslav Zlámal, member of the SVU, introduces the book.
The address of the Group is: 166 York Street, Toronto 1, Ontario, Canada. JZ

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Panorama is a Historical Review of Czechs and Slovaks in the United States of America 328 pages, clothbound. Publisher: Czechoslovak National Council of America, 2137 So. Ombard Ave., Cicero, Ill. 60650. Price $7.00, including mailing. The book brings information about the immigration of Czechs and Slovaks to the U.S.A., about national organizations and biographies of many countrymen active in the national life in the U.S. JZ

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OUR CALENDAR

Friday, September 24
WINE TASTING PARTY -
for the benefit of our Scholarships Fund

Sunday, October 17
DINNER-DANCE on the SS Princess Louise
Scholarship Awards will be announced

Editors: Z.E.Fischmann, P.O.Box 134, Corona, California 91720
E.S.Molnar, c/o B.E.S.T., 1325 No.College Ave., Claremont, Ca.91711
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The views expressed in this Bulletin do not necessarily represent the opinion of the Society or of the editors.

Molnar, Enrico C. Seeley, 1913-

"The Rhaeto-Romansch Canton of the Grisons,"

Augustan, XIII:2 (March-April 1970), 81-87.

Includes lineage chart (in original?) p. 85.
A note says: See illustration of the Heraldry Hall of the Casa Grischa on page 85. This has been crossed out.

Mclver, Burton C. Seeley, 1913-

"The Rhaeto-Romanen Question of the Grisons"

Augustan, XIII:2 (Warren-April 1970), 81-87.

Includes lineage chart (in original?) p. 85.

A note says: See illustration of the heraldry Hall of the Cases

Citations on page 85. This has been crossed out.

THE RHAETO-ROMANSCH CANTON OF THE GRISONS

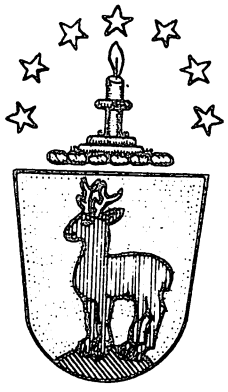
By

ENRICO SELLEY MOLNAR

Reprinted from THE AUGUSTAN, *a Bi-Monthly Journal Concerned With Heraldry, Genealogy, &c, &c.*

1970

With compliments
Eric Selli



While the following pages were being readied at the printers', the author received the sad news that his mother, Mrs. Anita Molnar-Selli died in the Faith in Torre Pellice, Piedmont, Italy, on August 15, 1970. This essay is dedicated to her in grateful memory. Always a faithful Waldensian, she never forgot her Rhaeto-Romansch background. "Les grandes eaux ne sauraient submerger l'amour."

— E. S. M.

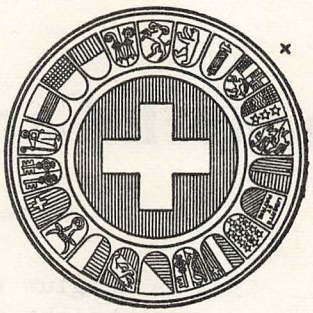
Remember thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, she may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; + through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. AMEN.

— Book of Common Prayer, Page 332.

Claremont, California
Feast Day of St. Bartholomew, August 24, 1970

cated to the blessed memory of my grandfather, Jean ENRICO Mathieu
, Waldensian Pastor in the Piedmont, in Vienna, in Budapest, and in
zerland, everywhere joyfully recalling his Grisons heritage.

— E.S.M.



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Rev. Canon ENRICO SELLEY MOLNAR, Th.D., % Bloy House Theological
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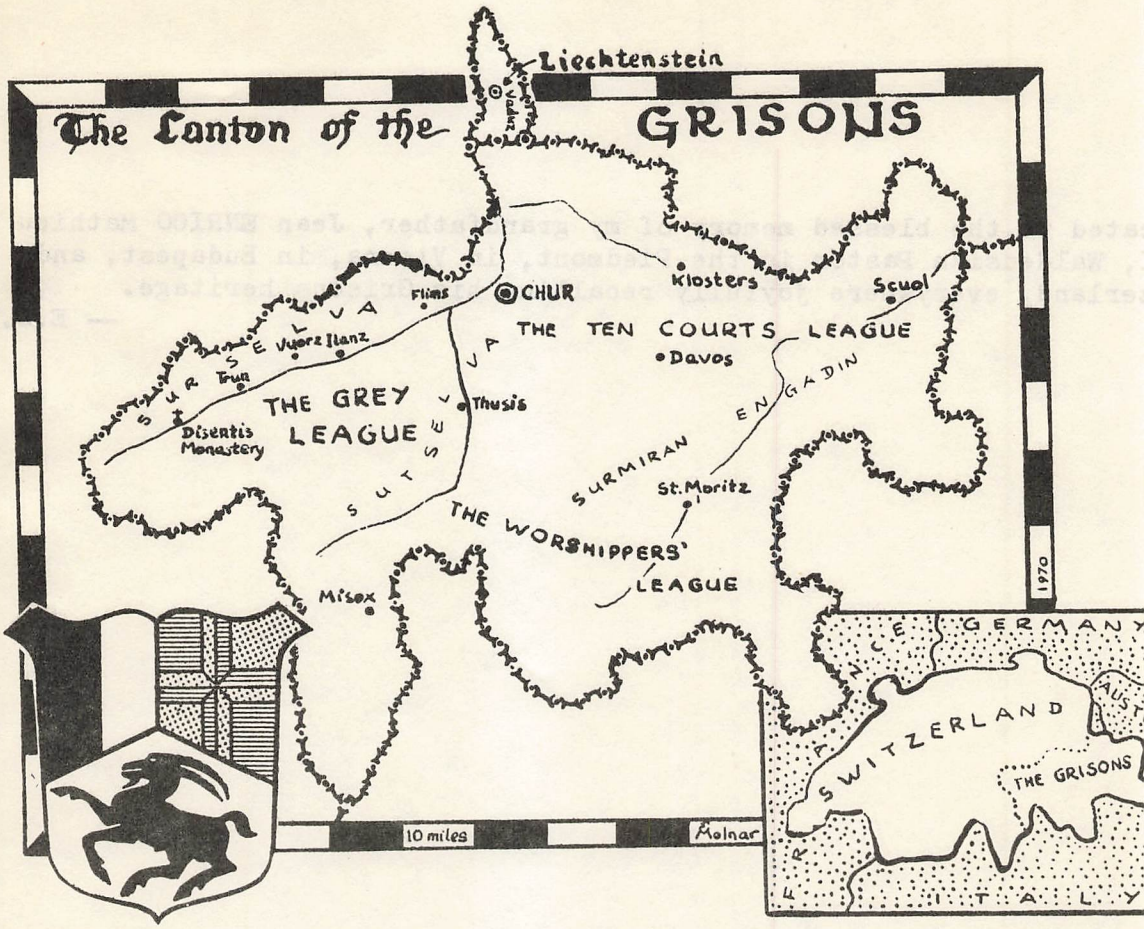
ege Avenue, Claremont, California 91711. (50¢ per copy, incl.postage).



The Rhaeto-Romansch Canton of the Grisons

Canon Enrico Selley Molnar, Th.D.

In Belgium the Walloons and the Flemings fight in the streets with one another because they speak two different languages. Yet the Swiss have three major and one minor language--Romansch. Result: Little strife.

--Coe Bridges

Everyone knows that three languages are spoken in Switzerland: German, Fren and Italian. Yet few people are aware that in 1938 a fourth language was clared official: the Romansch, spoken by some 60,000 people in the Canton of Grisons (Graubünden in German, Grisons in French, Grigioni in Italian, and Gr chuna in Romansch).

I. THE ROMANSCH LANGUAGE

In ancient times, before the invasions of the Alemanni and Bavarians, Rhae Romansch was spoken throughout the Roman province of Raetia Prima (the pres territory of the Grisons, the Vorarlberg, the upper valley of the Inn River, the Vinschgau), and in the major part of the Raetia Secunda (portions of W

Continued on page

Continued from page 81

temberg, Bavaria till Ratisbon, toward Augsburg, and generally towards the confluence of the Danube and the Inn). Certain idioms, grafted to neo-Latin, have survived in isolated mountain valleys of the Dolomites and of the Italian Friuli region.

Prior to the conquest of the Roman Raetia by Drusus and Tiberius in 15 B.C., the language spoken in the region described was the ancient Rhaetian. We have scant information about this language; some two generations ago scholars thought that Rhaetian was an offshoot of the Etruscan language. However, modern scholars consider Rhaetian to be related to the Lepontine and Veneto-Illyrian languages, now extinct, and thus rooted linguistically in the Indo-European family (in distinction from the Basque, to which it has often been compared). After the Roman conquest the ancient Rhaetian was influenced by the Latin of the conquerors. In due time, in which the spread of Christianity has played its part, a new language has emerged, the Rhaeto-Romansch. It became a literary language during the 16th century, when communities influenced by the Reformation insisted on worship services in their own native tongue.

Today one distinguishes four branches of the Romansch language:
(1) the SURSILVAN (spoken in the Upper Rhine region);
(2) the SUTSILVAN (spoken in the valleys of the Schams and Domleschg [both languages were spoken in the former region of the Grey League]);
(3) the SURMIRAN (spoken in the environs of the Albula Valley of the former Worshippers' League, and at one time reaching to Liechtenstein);
(4) the Engiadin (spoken in the Engadine and Müstair valleys of the former Ten Courts League).

It might be of interest to note that Romansch was spoken in a number of communities of the Principality of Liechtenstein till the middle of the last century; certain place names are of Romansch origin, such as Mäls, Lawena, Valüna, Malbun, Gamprin, and the capital itself, Vaduz.

Today there is a Lia Rumantscha (Romansch League) which promotes the cultivation of the Romansch language, the publication of textbooks, literary works, calendars, as well as the ambitious *Dicziunari Rumantsch Grischun* which is a veritable Alpine encyclopaedia. I have in my possession a Romansch New Testament translated around 1630 by Luzi Gabriel, which used to belong to my Swiss great-grandfather.

The Grisons produced a number of writers of note, among them, e.g., Robert de Planta, Florian Melcher, Giusep Huonder, Caspar Decurtins, Gian Bundi, Jon Pult, and Andrea Shorta.

Continued on page 84:

Next
~~Opposite~~ page: THE BEATITUDES IN ROMANSCH. The Illuminated initial V contains within it the shield of the Grisons. Outside, on the left, St. George and the dragon; on the right, St. Placidus--both taken from the supporters. At the far right the Selley shield with the Romansch motto "Overcome evil with good". At the lower left corner: the Church of St. Leodegar at Vuorz (in German: Waltensburg) where many Selleys were buried from the 16th century on.

PRIEDI SIL CVOLM

LAS BEADIENTSCHAS

Vesend las roschas eis el ius sil cuolm. Leu eis el sesius, e ses giuvnals ein vegni neu tier el. Ed el ha aviert sia bucca ed ha mussau ad els cun cuels plaids:

Beai ils paupers en il spért; pertgei de quels ei il reginavel de tschiel. Beai ils contristni; pertgei quels dein vegnir consolai. Beai ils crets; pertgei quels dein artar la tiara. Beai quels ch'han fom a seit per la gistia; pertgei quels dein vegnir sadulai. Beai ils misericorgeivels; pertgei a quels dei vegnir futy misericorgia. Beai ils schubers de cor; pertgei quels dein ver Deus. Beai quels ch'ein promts de far pasch; pertgei quels dein vegnir nunnai uffons de Deus. Beai quels che vegnan persequitai peramur della gistia; pertgei de quels ei il reginavel de Deus. Beai essas vus cu ei smaledeschan e persequiteschan vus peramur de mei e gin de vus tut il mal senza raschun. Selegrei e giubilei; pertgei vossa pagaglia ei gronda en tschiel. Aschia han ei gie persegitau ils profets ch'ein stai avon mes.

The Beatitudes from the Sermon on the Mount (St. Matt. 5:1-12) in Rhaeto-Romansch (Sursilvan) of the Swiss canton of Grisons. Enrico Selley Molnar, del. 1970

II. HISTORY OF THE GRISONS

Space does not permit me to give a detailed history of the Grisons. I shall endeavor to present it in the main outlines.

15 B.C. -Conquest by the Romans. Capital established at Curia Rhaetorum (Chur in German, Coire in French, Cuera in Romansch).

6th Century -After Ostrogoth domination, Raetia comes under Frankish rule.

A.D. 765 -Bishop Tello of Chur writes his "Testament."

7th-8th Centuries -The Victorids, a native family, rule in Chur. Saracen invasion. Arrival of Frankish monk St. Sigisbertus, who is joined by the Rhaetian St. Placidus (later martyred).

9th Century -Chur passes from the Archdiocese of Milan to that of Mainz. Carolingian reliquiary in the Basilica at Chur.

10th Century -Rhaetia belongs to the Duchy of Alemannia. Emperor Otto marches through the Septimer Pass.

11th-13th Centuries -Raetia is ruled by native feudal lords. New Cathedral of the Assumption of Mary built at Chur, replacing the old basilica. The Walsers (Germanic) settle in Chur, introducing German into the Grisons valleys.

A.D. 1367 -Founding of the Worshippers League (Cà Dî, Gotteshausbund) with capital at Chur.

A.D. 1395 -Founding of the Grey League (Ligia Grischa, der Graue Bund), under the leadership of the Abbot of Disentis and the Lords of Sax and Rhäzüns. This League eventually gave the name to the entire Canton.

March 16, 1424 -The Grey League renews its compact of independence at its chief center, Truns. Renewed thereafter every three years.

A.D. 1456 -The Ten Courts League established in Davos (Zehngerichterbund, actually a confederation of ten jurisdictions or communes).

June 1457 -The Three Leagues form an alliance.

1499 -The Three Leagues, in alliance with the Swiss Confederates, wage war against the Swabian League and Emperor Maximilian. The Swiss win at Calven on May 21, 1499, led by Benedict Fontana. An Austrian general, gnashing his teeth, subsequently declared, "The Bündners aren't human, they're devils." (Illustration on page 86)

1512 -Conquest of the Valtellina Valley, Bormio and Chiavenna.

April 3, 1524 -The Three Leagues, meeting at the Casa Grischa (Grey House) in Truns, declare the establishment of the Continued on page 86:

LINEAGE CHART OF THE OCCITAN - PROVENCAL - RHAETO-ROMANSCH FAMILY S E L L E Y
(VARIOUSLY SPELLED SEILA - SEILLE - SEEWELI - SEELLI - SEELI - SELA - SELLI) +

Peter Seila (*1204 - +1256)
Burgher of Toulouse and St. Dominic's Companion and Inquisitor

—brothers—

1. **GUILHABERT SEILA (1204 - +1247)**
Albigensian leader. Moved in 1234 from Toulouse to Montferrand & later to Carcassonne. Martyred by the Inquisition in Narbonne in 1247.

County of Toulouse

2 **SIMON SEILA (1236 - +1289)**
* in Montferrand, + in Carcassonne

3 **MATHEUS I SEILLE (*1253 - +1301)**
Moved to Cabrières (Vaucluse), Provence

4 **SIMON SEILLE (*1274 - +1362)**
Became Waldensian. Moved to Béziers, then Apt (Vaucluse), Provence

5 **JEAN (JON) SEELLI (*1300 - +1362)**
Moved to Seelisberg, Canton of Uri

6 CHRIST I SEELLI (*1331 - +1369)

7 JÖRJ I SEELLI (*1361? - +1417)

8 MATHIAS II SEELI (*1388 - +1453)

9 JON II SEELI (* ? - +1458)

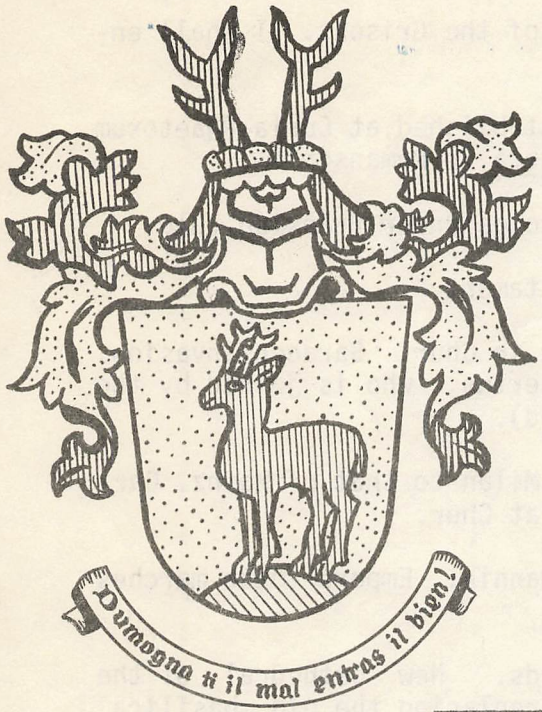
10 CASPER SEELI (*1437 - +1492)

11 MARTIN SEELI (*1456 - +1499)

Canton of Uri

Provence

Switzerland



12 **JERJ II SEELLI (*1478 - +1560)**
Moved to Vuorz (Waltensburg) in the Canton Grisons. 1559: Arms granted at Chur (Cuera)

Canton of Grisons

13 JOSUE SELA (*1521 - +1583)

14 ABRAHAM I SELA (*1559 - +1620)

15 JERJ III SELA "Schreiner" (*1610 - +?)

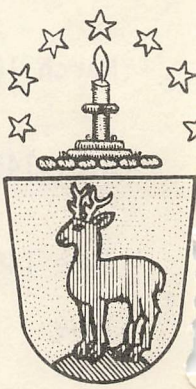
16 CHRIST II SELA (*1643 - + ?)

17 JÖRJ IV SEELLI (*1704 - +1775)

18 ABRAHAM II SEELLI (*1755 - + ?)

19 **MATTIA III SEELLI (*1805 - +1881)**
Born in Vuorz, moved to Saluzzo in Piedmont, died in Torre Pellice; built Gothic house.

Canton of Italy



20 **JEAN ENRICO I MATHIEU IV SELLI (*1847 - +1922)**
Born 22-8 in Saluzzo, Died 24-2 in Torre Pellice. Waldensian Pastor in Vienna and Budapest.

21 **ANITA BENVENUTA SELLI (*25-1-1881 in Vienna).**
Married 13-i-1913 to Frederick Molnar

22 A **ENRICO II SELLEY MOLNAR, Th.D.**
* 16-11-1913, Frankfurt, Germany
Anglican priest, canon

U.S.A.

22 B **AMEDEO MARIO MOLNÁR, Th.Dr.**
* 24-1-1923, Prague, Czechoslovakia. Seminary professor

Czechoslovakia

Enrico Selley Molnar californiensis Canonicus Dioec. losangeles. hel. A.D. 1970

Continued from page 84

Republic of the Three Rhaetian Leagues. (See illustration of the Heraldry Hall of the Casa Grischa on page 85.)

1535 -The Grisons, commanding important mountain passes, are drawn into European politics.

1620-1642 -Civil war between Protestants and Catholics, beginning with the massacre of the Protestants in the Valtellina, and ending with the murder of JÜrg Jenatsch, the Protestant leader, in Chur.

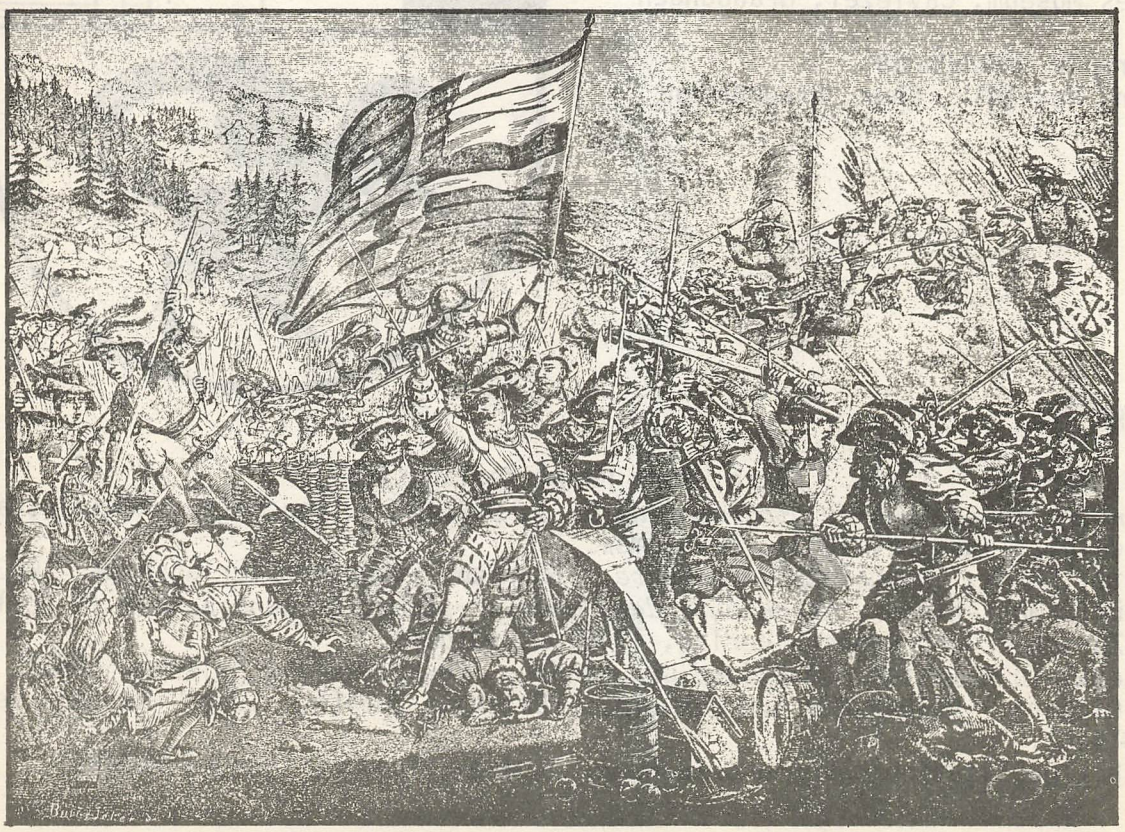
18th Century -Patrician rule, and service of mercenaries in foreign armies. Alliance with Venice.

1765 -Break with Venice. Three thousand Grisons people are expelled from Venice.

April 1799 -At Napoleon's order, the Grisons are constituted the 15th Canton of the Helvetic Republic. The Grisons lose Valtellina, Chiavenna and Bormio to the new Cisalpine Republic created by Napoleon. (These territories now form part of the Italian Republic.)

1851 -The Canton of the Grisons is reorganized within the Swiss Confederation. Referendum every two years.

February 1938 -Romansch is declared the 4th official language of Switzerland.



Benedikt Fontana in the Battle of the Calven

III. THE GRISONS HERALDIC ACHIEVEMENT

The arms of the Canton of the Grisons consist of the component arms of the three formerly independent Leagues:

Per fesse; the upper half per pale, the dexter half per pale sable and argent (for the Grey League); the sinister half quarterly azure and or, a cross counterchanged (for the Worshippers' League); the lower argent, an ibex salient sable (for the Ten Courts League).

The Alpine ibex, the heraldic beast of the Grisons, is often used as the emblem for the entire canton.

In the full coat of arms there are supporters: *on the dexter Saint George slaying the dragon; on the sinister, St. Placidus* [the 8th century Rhaetian martyr] *holding an uprooted pine tree in his left hand and a blue banner with a gold cross in his right hand.* As regards the cantonal flag, it follows the identical arrangement of the shield.

IV. SOURCES OF HERALDIC INFORMATION

Schweizerische Gesellschaft für Familienforschung
Sentralstelle, Teitstrasse 25,
Erlebach, Zurich

Siegelsammlung
Rätisches Museum, Caviezel, Graubünden

Staatsarchiv Graubünden
Abteilung Heraldik, Chur, Graubünden

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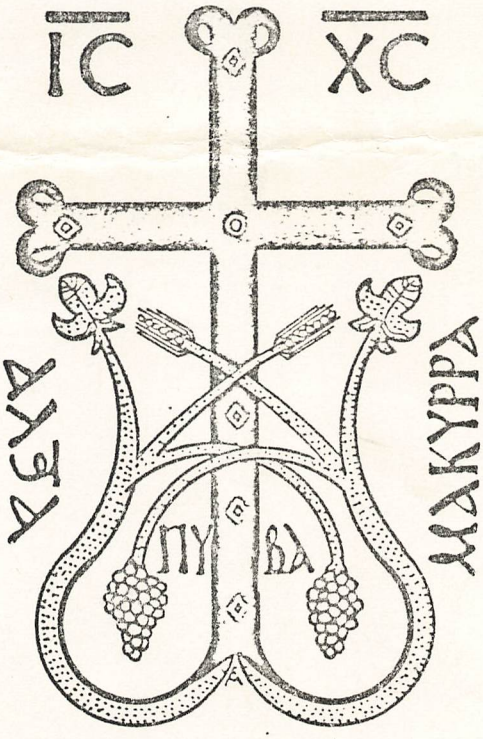
THREE CHRISTIAN KINGDOMS IN NUBIA

By

ENRICO SELLEY MOLNAR



1971

BLOY EPISCOPAL SCHOOL OF THEOLOGY
CLAREMONT + CALIFORNIA

THREE CHRISTIAN KINGDOMS IN NUBIA

> "Send me gold, more gold," writes an Asiatic King to Pharaoh Akhenaten, "for in my brother's land gold is as common as dust." The Egyptian word for gold was, in fact, NUB, the derivation, so it is said, of NUBIA.
>
> —Rex Keating in Nubian Twilight.

One of the most confusing chapters in the history of the Christian Church is the role played by native Christianity in Africa. While we know comparatively much about the now vanished churches of Carthage (St. Cyprian, St. Augustine, Tertullian) and the Pentapolis with its see cities of Cyrene (Shahhat), Apollonia (Marsa Goua), Ptolemais (Tolmeta), Berenice (Benghazi) and Barce (Barqa), much less is known about the Coptic Church which has venerable roots in Egypt and Ethiopia. Almost unknown until recent times has been the existence of flourishing Christian congregations and even kingdoms in Nubia, better known today as the Sudan. It is to the last mentioned area that the attention of this essay is addressed.

While Christianity entered Egypt quite early, it was several centuries later that it reached Nubia. The Egyptian Copts of today cherish the memory of the flight of the Holy Family to their land, and Coptic piety has built shrines and churches in every place that has been hallowed traditionally as the resting place of Jesus, Mary and Joseph.[1] Later St. Mark the Evangelist introduced Christianity formally to Egypt. Whereas St. Mark may be considered the patron saint of Egypt and St. Frumentius the patron saint of Ethiopia, it is St. Longinus who is traditionally honored as the Missionary to Nubia.[2]

A. Beginnings of Christianity in Nubia

When persecutions plagued the young Coptic Church, many Christian Egyptians fled to the oases of the western desert and southward beyond the first Cataract into Nubia. Later the rise of monasticism (e.g. St. Simeon's White Monastery at Dair Anba Hidra near Aswan) supplied Nubia with many ascetic builders of monasteries. Archaeological excavations in the lower Sudan prove that Christianity had struck roots in those remote areas by the fourth century A.D.[3]

Pagan Nubia was known as the Kingdom of Meroë (or Merowe), ruled by a dynasty probably directly descended from the Fifteenth Dynasty of Egypt (with a lineage presumably traceable to Pharaoh Taharqa). The conquest and destruction of this kingdom by Ezana (Aizanas), King of Ethiopia, took place around A.D. 350-351. Almost immediately two Nubian kingdoms arose on the ruins of Meroë in the Valley of the Upper Nile, Nuba (variously called Nobatae, Nobadae, Nubia), and Alwa (Alodae, Alodia). Later Maqurra (Makuria, Muqurrah, Dongola) arose between northern Nuba and southern Alwa.

The Christianization of the three Nubian Kingdoms that grew out of the ruins of the Kingdom of Meroë from the end of the third century A.D. was largely the work of missions dispatched by Justinian and Theodora

Emperor Justinian, alleging the expiration of the treaty which for nearly a century had allowed the Nubians to sacrifice to Isis on the Island of Philae, sent in A.D. 541 a general to destroy this temple, the last of the pagan shrines in Egypt; he also sent missionaries to convert them to Christianity.

The Nubas (Nubians) sent an embassy to ask for further Christian teachers. It reached the patriarch at his retreat at Constantinople and under Empress Theodora's patronage he dispatched a mission, consecrating Julian, a priest of his household, as bishop.[4] This was in direct violation of the official religious settlement; so a rival Orthodox mission was sent off in the name of the Emperor. But in the Thebaid they found mysterious difficulties about passports. So after arrival among the Nubas, Julian's mission had gotten ahead of them and attached the new converts to the Monophysite form of Christianity. Julian labored devotedly, though he suffered much from the heat of Nubia and had to spend the afternoons sitting in a wet cave in his undershirt.[5] Julian was supported by Theodore, the Monophysit Bishop of Philae, and seems to have been initially the more successful.[6]

By 543 Silko, the King of Nuba was converted, and within twenty years he had defeated the Blemmyes who had occupied stretches of the Nive Valley as far as Qasr Ibrim, 160 miles south of Aswan, and within a short time they apparently, too, had become Christian.[7] About A.D. 580 the Monophysite missionary returned to Nuba. From here he pushed farther south, winning converts to his faith. How long he was in Nubia we do not know, nor do we know whether he ever returned to Alexandria.

Soon the territory covered by the present-day Republic of Sudan was governed by three Coptic kingdoms, Northern Nubia or Nuba, Middle Nubia or Maqurra, and Southern Nubia or Alwa. Although the Christian world at large knew about the Copts in Egypt, it had almost completely forgotten the existence of the three other Nilotic Christian kingdoms, living in isolated seclusion for almost a millennium. They held out against Islam until the fourteenth century, and in some places, the Christian Church in the Sudan held out until the sixteenth century.

B. The Coptic Christian Kingdom of Nuba

The earliest capital was located at Ballana; later it was moved to Pakhoras (modern Faras). The episcopal administration was always located at Pakhoras. While the graves of many unnamed kings at Ballana were Meroitic and pagan, Silko, the first Christian King of Nuba and conqueror of the Blemmyes, mobed the seat of government to Pakhoras, probably round A.D. 544.

We know by name three Nuba kings: Silko (c. 543-- c.600), Kalidurot (c.600) and Mercurios (c.720). Nuba was situated between the First and Third Cataract of the Nile, south of Syene (modern Aswān). With the new Aswan Dam the old capital of Pakhoras (Faras) is about to be flooded. Because of this great danger to possible old monuments buried under the hot sands of the Sudan, the United Nations has encouraged archaeological excavations and other scientific expeditions to the threatened region.

The most notable results to date were produced by the Polish archaeological excavations at Faras in 1961—1964. The Poles have discovered a large number of murals dated from the eighth to the thirteenth century, hundreds of inscriptions, the cathedral, monumental architectural remains,

the Bishop's Palace, several monasteries, and a great number of small objects, all of which created an important source for further study of the history of the former capital of the Kingdom of Nuba and the episcopal see at Pachoras.[8]

C. The Coptic Christian Kingdom of Maqurra

The Kingdom of Maqurra centered on the Dongola Reach (the "Belly of the Rock"), between the Third Cataract and the old capital of Meroë, north of modern Shendi.

Mercurios, the King of Nuba, conquered Maqurra at the beginning of the eighth century. He unified the two Christian kingdoms into one state, and moved the capital to Old Dongola (Dunqulah); he also brought the Orthodox Maqurra formally into the Coptic Monophysite fold. In the same century, a Maqurrian army marched into Lower Egypt to relieve its persecuted fellow Christians. Sometimes this new kingdom was known as the Kingdom of Dongola. The kings often styled themselves, after Egyptian fashion, as rulers of Northern and Middle Nubia.

Again, the Polish Academy was asked by the Sudan Department of Antiquities to conduct systematic excavations at Old Dongola. This place was never before systematically explored, with the exception of one church which was converted into a mosque in 1317. This edifice had been superficially investigated in the past.[9]

Dongola is mentioned by a number of Arabic writers dealing with Nubia as the Makurian capital, which under the ancient name of Temker appeared already on the tribute list of Pharaoh Thutmoses III in 1450 B.C.[10]

This kingdom was converted to Christianity in its Greek form in A.D.569. Mercurios realigned it with Monophysitism. The largest building boom took place in the eleventh century, when the greatest number of Churches and monasteries were built.

Abu Saleh "the Armenian" who traveled through Armenia in the 12th century, described Dongola as a large capital with many churches, big houses and wide streets. He depicted the king's palace as having numerous domes of red brick, reminding him of structures in Iraq. According to him, this type of vaulting had been introduced into Dongola by King Raphael in A.D. 1002. He also stated that the Kingdom of Maqurra comprised seven bishoprics and numerous monasteries and churches.[11] With the onset of the thirteenth century we begin to hear of the decay of Christianity and of the building of the first mosques.

The first systematic excavation of Old Dongola by the Polish Expedition was launched in 1964 under the direction of Dr. Kazimierz Michalowski. He was assisted in this venture by the Senior Inspector of the Sudan Antiquities Service, Mr. Nigm al-Din Sherif of Khartoum.[12]

D. The Christian Coptic Kingdom of Alwa

The Kingdom of Alwa was located along the confluence of the White Nile and the Blue Nile, comprising the Jezira between them, and had its capital at Soba, just a few miles south of present-day Khartoum on the banks of the Blue Nile.To confuse matters, this kingdom was also at times called Nubia, especially after the fall of Nothern and Middle Nubia (Nuba and Maqurra, or Dongola). It was in direct contact with the Byzantine Em-

pire for only a century, from 541 to 641, and the origins of that contact were primarily missionary. Alwa, according to Abu Saleh, had some four hundred churches. Even of we allow for a degree of exaggeration, the statistics indicate the extent of Coptic missions in this remote Nilotic area.

With the advent of Islam and the gradual and irredeemable decline of Byzantium, Christianity in the three Nubian Kingdoms becomes isolated. The Muslims whittled away at the Nubians' faith and institutions. "The steps by which this took place are obscure, but we detect on some late-Nubian sites a gradual penetration of Islamic influences."[13]

The fifteenth century saw the political end of Christian Nubia, and the Portuguese mission, under Alvarez reached Ethiopia, only to hear rumors of the death-throes of Christianity in the most resistant, southern-most Kingdom of Soba (i.e. Alwa).[14] The population was drifting into Islam.

In our own day, the Coptic Patriarchate of Alexandria has two bishops in the Sudan, one for Khartoum, and the other for Omdurman.[15]

E. A Few Comments on Nubian Christianity

As mentioned earlier, Monophysite Christianity was introduced into Nubia through the intervention of Empress Theodora. Two missionaries stand out especially: Julian and Longinus. St. Longinus, the "Apostle to the Nubians," was consecrated by Theodosius, the Monophysite Patriarch of Alexandria, as Bishop of Napata. Orthodoxy prevailed only temporarily at Maqurra, until eradicated by King Mercurios. It was a measure of the religious problems that beset the Emperors Maurice Tiberius and Maurice, that the whole Nile Valley from Alexandria to Lake Tana in Ethiopia, was Monophysite and, during the early phase at least, the Monophysite form of Christendom stretched over a greater area than Chalcedonian Orthodoxy and Latin Christianity put together.[16]

Constantinople lost Egypt in A.D. 640, and there is no evidence for any subsequent direct contact between Byzantium and Nubia. Yet it is a mark of tenacity that the Christian faith, despite the lack of any assistance from the outside world, was to last in Nubia for full eight centuries, and its remnants to linger on for two more centuries. Throughout this period the Nubians, in all three of their small kingdoms, have remained loyal to the Coptic Patriarchate of Alexandria. The Patriarchs continued consecrating Nubian bishops, and "at Qasr Ibrim two richly illuminated scrolls commemorating the consecration at Old Cairo in 1372 of a Nubian Bishop of Primis (Ibrim) and Pachoras (Faras) by the Patriarch Gabriel were found with the body of Bishop Timotheos, This was found during the excavations in 1963-64 half buried under the arch of the crypt in his cathedral Church at Qasr Ibrim. These scrolls were written in Bohairic and Arabic..."[17]

According to the findings of archaeological investigators, Coptic had prevailed in Nubia - at least as an ecclesiastical language - up to circa 900 A.D.; after that time it had been replaced by Greek and Nubian.[18] One of the most recent Nubian documents is a graffitto text found in the Monastery of St. Simeon near Aswan, mentioning King Kudanbes, who reigned from 1322 — 1324, and was believed to have been the last Christian king in Nubia. The text, written in debased Greek, but in a typical Nubian hand, was a prayer for Kudanbes, invoking the protection of Archangel Michael and

his power "to exclude false doctrines," and went on to extol the virtues of King Kudanbes himself, whom it calls "President of Caesars," and successor of a line of mighty kings. "At so late a date in the life of Christian Nubia the inscription is remarkable in showing no signs of foreboding regarding the approaching destruction of the kingdom by the Moslems.[19]

The great cathedral at Qasr Ibrim (Primis) has been compared by the excavators with some of the splendid Byzantine churches found in Syria. Qasr Ibrim must have possessed even a fine ecclesiastical library. "Scattered over the floor, ... covered by two inches of hard, compacted dust and debris, we found the remains of a great many manuscripts. These were prayers, Biblical passages, homilies, eucharistic sequences, written in Greek or Nubian. ... Coptic manuscripts were also found... four pages of the Homily of John Chrysostom on the Four Living Beasts ... The writing was in clear, thick black ink."[20] Elsewhere in a 14th century jar, protected from damage by a fallen palm branch, the archaeologists found a scroll from the 15th century; it had a Latin cross in the top left hand corner. It was possible for the Polish team to unroll the scroll and to find in the text the name of the king Joel. The language of the text was Nubian.

Many more exciting discoveries await the scholars who patiently piece together fragments from a long distant past. Much more material is still hidden under inches of the desert sand, blown across Nubian plains. Twentieth century Christians should acknowledge their gratitude to archaeologists and anticipate with excitement further disclosures in a lost chapter of their history.

F. DYNASTIC LIST OF THE CHRISTIAN KINGS OF NUBIA

I. Kings of Nuba

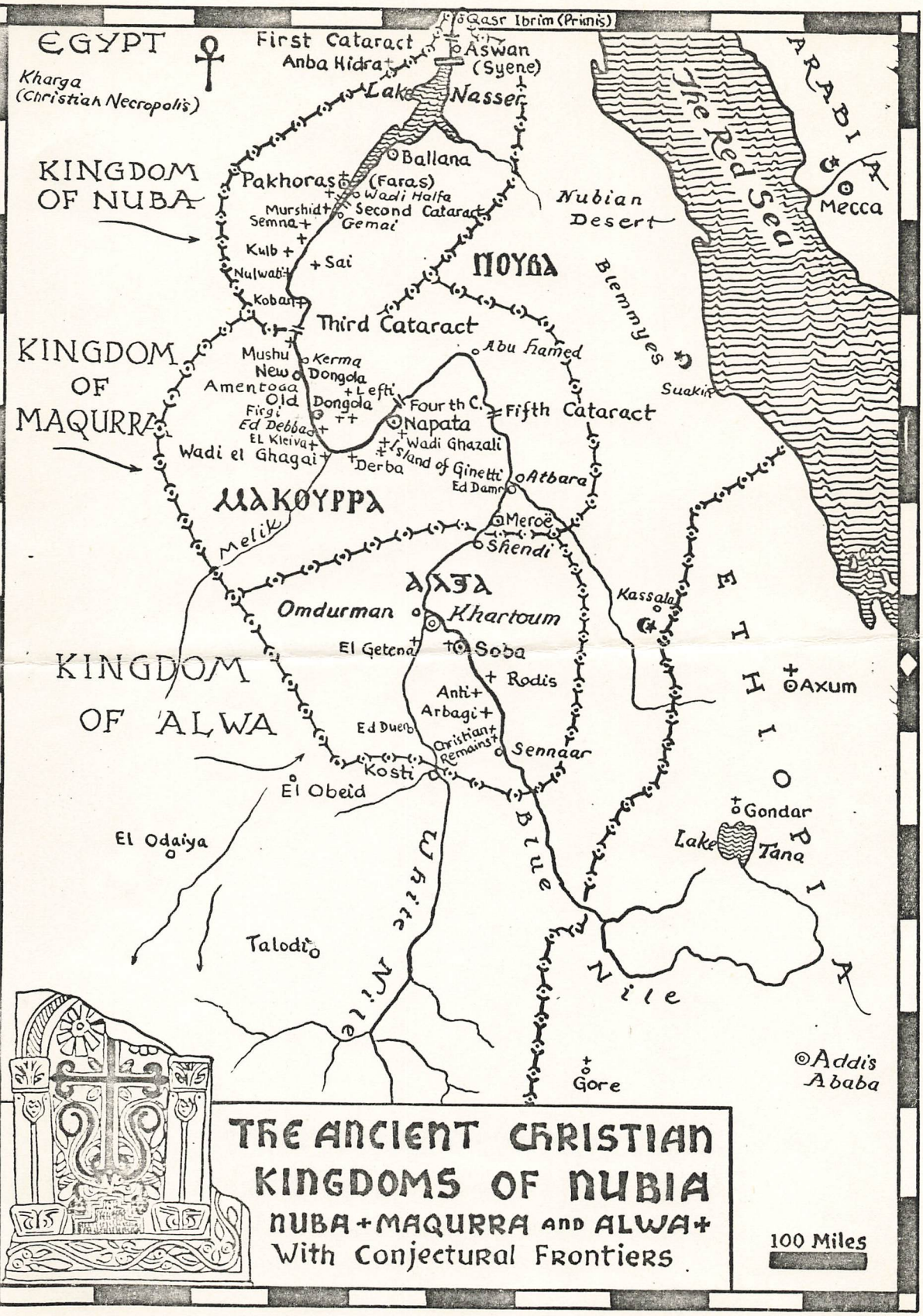
c.543-c.600	Silko
c. 651	Kalidurot
	Mercurios

II. Kings of Maqurra (Dongola)

c.720?	Mercurios
	Kyriakos
	Simon
	Abraham I
	Mark
c.737	George (Kiriakos) I
	John
c.830	Zacharios
c.875	George II
	(? other kings?)
c.970	George III
	Solomon
c.990	George IV
	Basil ?
1002	Raphael
-1275	David
1275-1277	Shekenda
1277	Berek
1277-1286	Shemamun (First Rule)
1286	x (a nephew, usurper)
1286-1289	Shemamun (Second Rule)
1289	Any (usurper)
1289-1291	Shemamun (Third Rule)
1291	Budemma
fl.-1304	Amai
-1315	Kerenbes
1315-1316	"Abd-Allah ibn-Sanbu"
1316-1317	Kanz-ad-Daula (First Rule)
1317-1318	Abraham II (Abraam)
1318-1323	Kanz-ad-Daula (Second Rule)
1322-1324	Kudanbes
1323	Kanz-ad-Daula (Third Rule)

Apparently a number of Christian and Islamic puppet rulers follows until 1351, when all of Nubia was annexed by Egypt.

(Egyptian Sovereignty, 1273-1351)



THE ANCIENT CHRISTIAN KINGDOMS OF NUBIA

NUBA + MAQURRA AND ALWA +

With Conjectural Frontiers

100 Miles

F O O T N O T E S

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[12]Michalowski, op. cit., p. 290.

[13]Frend, op. cit., p. 326.

[14]G. W. B. Huntingford, St. John of the Indies. (London: Haklyut Society Publications, 2nd Series), CXV, p. 129; also, Elaine Sanceau, Em Demanda do Preste João. (Porto: Livraria Civilização, 1965).

[15]Anba Gregorius, op. cit., pp. 107, 36-38.

[16]Frend, op. cit., p. 320.

[17]Ibid., 321.

[18]Ibid., 324.

[19]Ibid., 321.

[20]Ibid., 324f.

Note

For those wishing to study the Nubian language there is a grammar by Ernst Zyhlarz, Grundzüge der Nubischen Grammatik im Christlichen Frühmittelalter (Altnubisch), published originally in the series Abhandlungen für die Kunde des Morgenlandes of the German Oriental Society in 1928, and reprinted in 1966 by Kraus Reprint Ltd., Nedeln, Liechtenstein.

I am indebted to Mr. Rodney C. Walker of San Diego, Member of The Augustan Society, for the Nubian Dynastic List.

Molnar, Enrico C. Seeley, 1913-

"The Waldensian Family Seeley,"

Augustan, XIV:2 (March-April 1971), 66-68.

Includes Lineage chart, p. 67.

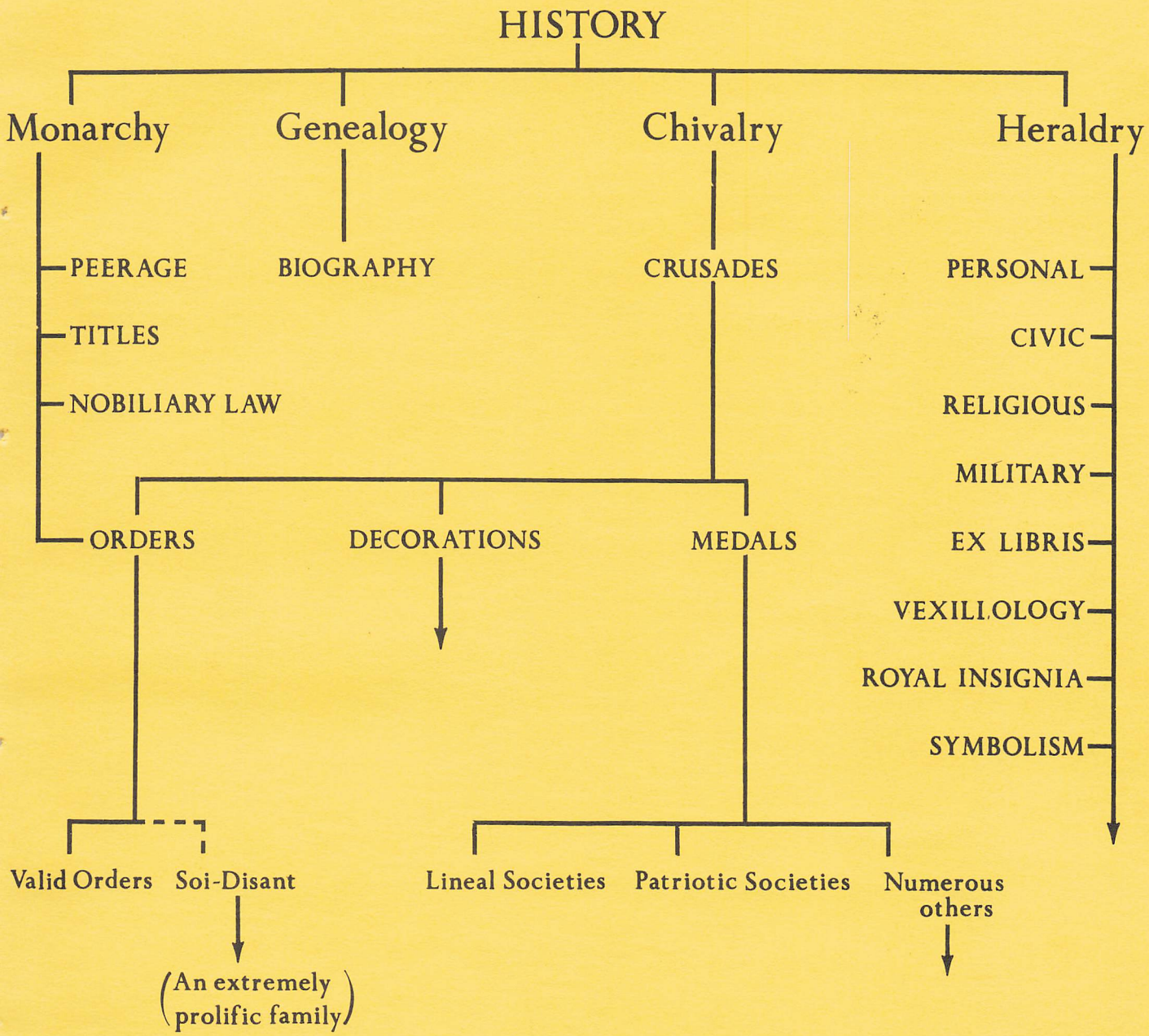
Molnar, Enrico C. Seeley, 1913-

"The Waldensian Family Seeley,"

Augustan, XIV:2 (March-April 1971), 65-68.

Includes lineage chart, p. 67.

The AUGUSTAN



The Augustan Family of Interests

VOL. XIV, NO. 2 MARCH–APRIL $2.00

The AUGUSTAN

CHIVALRY - GENEALOGY - HERALDRY - MONARCHY - PEERAGES

VOLUME XIV, NO. 2 MARCH-APRIL, 1971

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To All and Singular:

Having a number of special items to bring to the attention of the members we will forego the editorial in this issue:

USE OF THE PREFIX "SIR":

Because it was the wish of His Late Majesty King Peter II of Yugoslavia that those individuals dubbed by him should use the prefix "Sir", such will be done in the pages of *The Augustan*. Because such usage is not in violation of any U.S. law (see the article beginning on page 53), and in fond memory of His Majesty, this usage will be continued. It is not for those of us who are not kings to say nay to those who are.

NEW SUBSCRIPTION RATE:

Effective the 11th of March 1971 the annual subscription rate for *The Augustan* was reduced to $8.00 per year. However, members will be expected to remit $10.00, the additional $2.00 being the annual membership fee.

Any present member who elects to pay only the $8.00 fee will be taken from the rolls of the members and entered as a subscriber. To be reinstated as a member, full application papers will need to be filed again.

NEW MEMBERSHIP REQUIREMENTS:

In order to eliminate from our ranks those individuals who are not true Augustans, we have instituted more stringent membership requirements.

In future, recruitment of Augustan members must be as selective as recruitment of members into Orders of Chivalry; all sections of an application form will be completed or complied with, without exception; interested individuals should be encouraged to subscribe to *The Augustan* first, and only after the probationary year has passed, should they be even considered for membership; prospective members are to be encouraged to take Life Membership; only officers of the Society will invite suitable people to apply for membership, and such applications will have the endorsement of the officer so sponsoring the applicant, who will also stand as a patron for the new member during the first probationary year.

With this plan we hope to begin to build an elite group of 100% true members devoted to the Society and all that it stands for and eliminate the type of member who does not understand what membership really means and who will resign, or threaten to resign, for the smallest of reasons, no matter how large they may seem to him at the time. It must always be remembered that members are expected to put into the Society more than they get out of it.

RECLASSIFICATION OF MEMBERS TO SUBSCRIBERS:

As members remit their annual dues during the course of 1971-1972, their contributions to the Society during the previous year will be reviewed, and if, in the opinion of the Society President, they have not contributed or conducted themselves as members are expected to do, they will be notified that their membership has been terminated, and they will be reclassified as subscribers.

Members do not discharge their membership obligations merely by the payment of annual dues: they must also support the projects and programs of the Society, the Society's journal, and also conduct themselves as Augustans.

Should a member dropped to subscriber wish to regain membership status he will need to reapply, and will also then be expected to perform in the manner of true Augustans.

The President of the Society alone will make such determinations, and he alone is responsible for the decisions reached. Members disagreeing with him should not castigate the Society.

ELECTIONS:

This year we hold our bi-annual elections. It is necessary to have your nominations no later than the 1st of July 1971. Please attempt to nominate one person for each of the elective offices, as outlined below, and send your nominations to the Secretary (Captain Rodney C. Walker, F.A.S., 5058 Hawley Boulevard, San Diego, California 92116, U.S.A.).

Please nominate a member to stand for each of the following offices:

Chairman of the Governing Council
President & Vice-Chairman
Vice-President
Secretary
Treasurer

Ballots will be mailed to all members on the 1st of August 1971, and must be returned no later than the 18th of August. Overseas members will have ballots mailed to them by air mail.

CHIVALRY COMMITTEE REPORT:

We have now received 86 affirmative votes in favor of instituting a permanent Chivalry Committee, and 13 negative votes. The Society President will therefore appoint a Chairman and Members of this new committee during the next month. It has been the opinion of the President's

Continued on page 85:

Charitable Knighthood

Dr. Jorge Raul da Silva Preto

To *Captain Richard Mingo Sweeney of Bolger's Park, K.C.L.J.*,
Commander, Commandery of The Holy Trinity, Canada
Military and Hospitaller Order of St. Lazarus of Jerusalem

Much has been written about the fascinating history of knighthood and chivalry. It is only natural that their religious, military and social facets have interested most people. In fact these facets, practically inseparable, comprise all determinative components of knighthood and chivalry that have so much influenced, not only through their own existence and development but by means of legend and literature, the transformation of European society and of Western civilization.

However, it is possible to select one element that expresses and emphasizes in a very particular way the Christian essence of chivalry. I mean that spiritual force which gave to knighthood the dignity of a true religious institution in spite of its marked secular tendency. This element is the ideal of human fraternity so deeply expressed, side by side with the eventual excesses of war, in outstanding works of a charitable nature.

The humanitarian ideal from which arose the most venerable orders of knighthood, and which continues in some of their modern ramifications, is that same element which overcame the hierarchic framework of Western society (the vertical stratification of social classes). It is that benevolent and merciful ideal which led to horizontal communication between man and man. For as the king and the subject were on the same level within the "Saintly Order", so the knight and the commoner became within their humanity.

If the knight, a man ennobled by those superior virtues inherent to the chivalric ideals, should be implicitely a nobleman by right, the noble by birth was not necessarily a knight. Even the royal princes, before receiving the accolade, had to submit their bodies and souls to the hard trials of initiation, in a graduated ascent of acts, rites and vows, representing steps of their moral improvement and spiritual education. Here lay the fundamental transition from the feudal knighthood to Christian chivalry.

The distinction between chivalry and hereditary aristocracy was much evident in countries such as Portugal and Spain, where feudalism did not exist[1] and the proselytism of the crusade, particularly in the former, was moderated by the Franciscan ideal of religious, racial and social tolerance. The "villein knight" (*Cavaleiro vilão* in Portuguese) must be considered as a typically Iberian institution.[2] Therefore, A.R. Pastor was quite right when he pointed out the democratic base of the Peninsular knighthood, overlaying, it might be said, the ancient Visigothic aristocracy. [See: A. R. Pastor, "The Chivalry and Military Orders of Spain", in *Chivalry, a series of studies to illustrate its historical significance and civilizing influence*. Edited by Edgard Prestage, London, 1928.] But even the last had in the Peninsula many democratic traits; for instance in the procedure of choice and investiture of a new king.

It is true that the above referred fact--as it was remarked by the former lecturer of Cervantes at the University of London--originated, in part, from "a necessity in the secular struggle culminating in the reconquest of the Peninsula" and, it should be added, of the Portuguese and Spanish overseas expansion. Yet this fact was only possible by virtue of a superior concept of the elite and the dignified pattern of human coexistence. If these have been common aims of chivalry, as an international and ecumenical institution, they were given special emphasis in the Iberian kingdoms. In the *Ordenações Afonsinas*, an early compilation of royal laws and also one of the first Portuguese codes of chivalry, it is stated that knighthood had been established "to the practice of good", which actually includes, among the responsibilities of "the best", the capacity of loving and the duty of serving their fellowmen.

It was noted that the oldest orders of knighthood originated from the Christian ideal of human fraternity, above the feudal system and the law of war. It is in fact well known that the international code of chivalry--incorporated in the laws of some countries and in the rules of certain orders--imposed high humanitarian duties on the knights, namely the task of protecting women and orphans and, in general, the oppressed, the feeble and the sick. Some orders (the earliest ones), were specifically committed to such a design.

Continued on page 49:

The Order of St. John originated from two hospitals, respectively for men and women, founded in Jerusalem, about 1070, by some compassionate merchants of Amalfi (Italy), with the spiritual patronage of St. John, the Almoner, and St. Mary Magdalene. These hospitals were devoted to the help of the Christian pilgrims who flocked to the Holy Land. But it seems proved that their merciful works were frequently extended to the "infidels" themselves.

After Jerusalem was taken in 1099, Gerard of Tungen founded a congregation of lay brothers there with the protection of St. John Baptist and under the Benedictine rule, which was approved by Pope Pascal I in 1113. Although the brotherhood of St. John of Jerusalem attained the character of a military order, after the reform of Raymond de Puy, it never failed to carry on its beneficent activities.[3] Through most of the modern branches of the original institution these activities continue today. The ancient rule of the Order states solemnly "*that the knights who should make their profession in it should adorn their Knighthood with a true Charity, the mother and solid foundation of all virtues, with hospital service, and a sincere attachment to the Faith, and being employed in these various functions, might only seek to distinguish themselves by a course of virtue. Soldiers of Jesus Christ are designed only to fight for His glory, to maintain His worship, to love reverence and preserve justice, to favour, support and defend such as are oppressed, without neglecting the duties of holy hospital service*".[4]

Ancien habillement des Chevaliers de l'Ordre de St. Lazarus dans le Quinzième Siècle
Helyot, *Les Ordres Monastiques*, etc., vol. i., p. 257

Grand-Maître de l'Ordre de St. Jean de Jerusalem
Helyot, *Les Ordres Monastiques, Religieuses et Militaires*, vol. iii., p. 74

Another Order of Hospitallers, perhaps not so well known but equally venerable, is the Military and Hospitaller Order of St. Lazarus of Jerusalem. According to some authors it was created about 1120, as a branch of the Knights of St. John expressly striving to take care of the leprous, for whom they founded a hospital. Others assert that the new Order originated from a brotherhood of oriental friars being later reorganized by Latin knights in accordance with the rule of St. Augustine. This was confirmed by Pope Pascal II, before Pope Alexander IV placed the Order under the protection of the Holy See.

It seems at least known that many knights of other religious and military orders--and above all those of the Temple and St. John--were accepted into the Order of St. Lazarus, when struck by the terrible plague of leprosy, keep-

Continued on page 50:

Continued from page 49:

ing their previous rules though devoted to the main object of the hospital. On the other hand, the two Orders [St. Lazarus and St. John] of Hospitallers fought intrepidly, side by side, in some of the most decisive moments of the Christian Faith.[5] Their common military and humanitarian vocation has been moreover expressed in the resemblance of their respective insignia.

King Louis VII, returning to France in 1149, after the Second Crusade, took with him some brothers of St. Lazarus and donated to the Order his castle of Boigny, near Orléans. They established there a Magistral Commandery, with the protection of the sovereign. The Order also spread in other European countries, England, for instance, where it was introduced by a fellow soldier of Louis VII. After the victory of the Turks at St. John of Acre, many knights of St. Lazarus took refuge in Sicily and also founded a Priory in Capua, which, together with the Commandery of Boigny, became one of the most important domains of the Order.

In 1490, Pope Innocent VIII united the Orders of St. Lazarus and St. John, but the former maintained its autonomy in France. Only under Pope Leo X was it re-established, as an independent congregation, elsewhere. In its turn, the French branch of the Order, keeping its autonomy, was united, in 1606, by King Henry IV, with the Order of Our Lady of Mount Carmel.

Following the foundation of the Magistral Commandery of Boigny, the Military and Hospitalle Order of St. Lazarus revived in Europe all the reputation that it had gained in the East, both through works of charity and military deeds.[6] In the 17th century it still played an important role defending the French coast from the attacks of the Turkish pirates. For this purpose it maintained a fleet of ten vessels. Its military headquarters were then in the town of Saint-Malo, flourishing birthplace of Jacques Cartier, famous explorer of Canada. But the charitable objects of the Order survived the challenge of time.

Kings Louis XIV and Louis XV confirmed the Order of St. Lazarus respectively in 1664 and 1722. With regard to the Priory of Sicily it had been united, in 1575, by a bull of Pope Gregory XIII, with the Order of St. Maurice, giving rise to one of the most distinguished royal Italian orders of chivalry, the Savoyan Order of St. Maurice and St. Lazarus.

Continued on page 51:

Ancien habillement des Religieuses de l'Ordre de S. Jean de Jerusalem de l'Hôpital de Beaulieu, avant la prise de Rhodes

Helyot, *Les Ordres Monastiques*, etc., vol. iii.,

Religieuse de l'Ordre de S. Jean de Jerusalem du monastère de Toulouse, en habit de Chœur

Helyot, *Les Ordres Monastiques*, etc.

In common with the independent Order originated from the French Commandery, the Italian Order kept the famous eight-pointed cross. This is the emblem of all orders of hospitaller knights, being differenced only by the color that recalls a special vow or oath. By the shape of its branches its expresses a centriptal direction of forces: the convergence of the four cardinal virtues (the four branches of the cross) in the building up of the spiritual center of Man and in the conquest of the eight promised blessednesses.[7] Like the paradigmatic octagon (so important in the symbology of the Middle Ages), it represents a compromise between the square and the circle, the terrestrial and the celestial "orders" or "laws", constituting therefore a high symbol of universal reintegration and harmony by way of human fraternity, that is love.

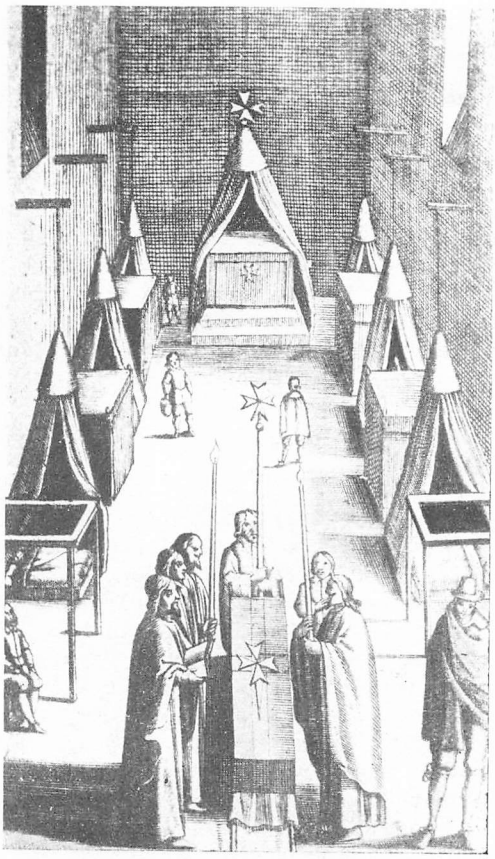
NOTES:

[1]At least, so far as Spain is concerned, in the kingdoms of Castille and Leon.

[2]*Vilão* was in Portugal the free inhabitant of a town (*vila*). He might be promoted to the rank of knighthood, by virtue of his services and military deeds, if he could support his own mount and fight on horseback. The "villein knights" played an important role, together with "noble knights", in the administrative dignities of towns, as a true municipal aristocracy.

Mention shall also be made to the Spanish *infansones de fuero*. As early as the 12th century, King Alfonso VII of Castille and Leon privileged all citizens of Toledo who could to live according to the usages of knighthood. Their number increased during the 13th and 14th centuries.

With reference to an interesting article by Major Robert Formhals (*The Augustan*, XIII, 2), I would like to take this opportunity to remark that the old style "Don" or "Dom", as it is spelled in Castillian and Portuguese, does not point out the dignity of a knight. "Dom" (from the Latin *dominus*) means "lord", being attributed to those who had jurisdiction over certain domains (from *dominium*), be it only honorary. That style was, in fact, a privilege of the principal nobility, but as it came together with recent grants, it does not even indicate necessarily an old noble descent. In Italy and in the Castillian speaking countries it became very common, more or less with the modern connotation of the English style "esquire". In the countries of Portuguese tongue its generalization has been confined to the feminine "Dona". Briefly, there is no style in Portugal and Spain corresponding to the dignity of a knight but the words *Cavaleiro* and *Caballero* themselves. However, these were not generally used, as was the case with the French "Chevalier", preceding



The Great Ward of the Hospital of the Knights of St. John in Valetta, as it Appeared in the Seventeenth Century

From an old German work upon the Order, printed at Augsburg in 1650. The print represents the beds of the sick, with the mosquito-curtains, and the knights in attendance on the patients. In the foreground is a funeral ceremony

the name of their bearers. Of course, a *Cavaleiro* might eventually be entitled to the style "Dom" or, maybe in a better way, a person titled "Dom" could eventually be a knight as well.

[3]The author is writing an article on the early history of the Order of St. John in Portugal.

[4]Colonel E. J. King, *The Knights of St. John in the British Empire*, London, 1934.

[5]The Knights of St. Lazarus took part, among others, in the disastrous battles of Gazza, in 1244, and Maussourah, in 1250. At Gazza they suffered fatal losses.

[6]The Order has sucessively spread in the following countries: Brazil, Canada, Colombia, Cuba, Equador, Germany, Great Britain, Hungary, Mexico, Netherlands, New Zealand, Portugal, Roumania, Russia, Spain, Switzerland and the United States.

Among the most illustrious Grand Masters mention shall be made to Louis XIV and Louis XVII, Kings of France (See "Bourbon Grand Masters of the Order of St. Lazarus", *The Augustan*, XIII, 2).

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Tsars Paul I and Alexander I of Russia and Archduke Leopold of Austria were also members of the Order.

[7]The four cardinal virtues are: Courage, Justice, Prudence and Temperance. They epitomize the spiritual states which lead to the eight blessednesses and must be the keystone of a true chivalric ideal: humbleness, resignation, sacrifice, equity, mercy, pureness of heart, gentleness and immolation to a just cause. (See St. Matthew 5 and St. Luke 6.)

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NOTE ON ILLUSTRATIONS:

The illustrations for "Charitable Knighthood" were provided by Helan Halbach, F.A.S., and are taken from *A History of Nursing*, by M. Adelaide Nutting, and Lavinia L. Dock, New York, 1907.

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ADVERTISEMENT

ATTENTION: HISTORIANS AND CARTOGRAPHERS

The Germantown, New York, church records show that Adam Segendorf was from Hermannsdorf, commune Neuwied. The German Embassy locates this in Kries Koblenz, Rheinland-Pfalz but says there is no Hermannsdorf in Koblenz. Mr. Fred Barth, a Salt Lake City genealogist, sent me a photocopy of a portion of a very detailed map showing Neuwied with Hermannsdorf due south. The archivist of Neuwied says there is no Hermannsdorf and there never has been such a place. Can anyone help me find this mysterious village?

Mrs. R. C. L. Moncure, F.A.S.
"Glen Killie", Clifton, Virginia 22024

U.S. HONOURS
A Constitutional Possibility

Stephen Pendaries Kerr

Most citizens of the United States have the idea that Honours, in the European sense meaning coats of arms, knighthoods, etc., cannot be granted by their country--or any subdivision of it, i.e. the States. This idea has been particularly drilled into them by their public school system. Indeed, young citizens of the U.S. are taught to ridicule Honours and anything even slightly connected with them.

Yet, upon reading the Constitution of the United States, one finds that it says a great deal less than folk-lore commonly imputes to it. The U.S. Constitution has nothing to say about Honours other than (1) forbidding the Federal Government and the States from granting "Titles of Nobility" and (2) forbidding employees of the Federal Government from accepting them without leave of Congress:

> "No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State." (Article I, Section 9, Clause 8)

> "No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law imparing the Obligation of Contracts, or grant any Title of Nobility." (Article I, Section 10, Clause 3)

The next question comes naturally enough: What is a "Title of Nobility?"

To answer this very interesting question we must first study this term in the context that the U.S. Founding Fathers knew it and used it. They were, with very few exceptions, entirely products of a distinctly English legal milieu. Many of the delegates to the Constitutional Convention were lawyers and were, of course, well founded in the English Common Law. (As an aside it is very interesting to note that the precedent of the English "Glorious Revolution" of 1688 was used for the Declaration of Independence.) One must, therefore, assume that when the delegates to the Constitutional Convention used legal terms or "words of art" (i.e., technical words or expression) they meant to convey the precise Common Law meaning of those words.

The greatest Common Law jurist of the 18th century, and possibly of any other century, was Sir William Blackstone. Blackstone, who was eminently known by lawyers on both sides of the Atlantic, had prepared and delivered a series of lectures on the Common Law of England at Oxford University. These lectures, which started about 1753, were so highly thought of and so popular with lawyers and jurists that they were collected and published--the first edition coming out about 1765.

These lectures, called *Blackstone's Commentaries*, educated many generations of American and British lawyers. *Blackstone's Commentaries* had been in print for twenty-three years before the U.S. Constitutional Convention met. Hence, it educated the generation of lawyers who wrote the U.S. Constitution and profoundly influenced the few older lawyers who were present at the Convention. Indeed, the *Encyclopaedia Britannica* observes that:

> "After the Declaration of Independence the *Commentaries* were the chief source of the knowledge of English law for the commonwealth of the west. A book which in the old country was and is a textbook became in the new an oracle of law." (*Encyclopaedia Britannica*, 1960 edition, Vol. 3, p. 687(d))

Under these assumption, then, we will turn to *Blackstone's Commentaries* to see what was the accepted Common Law thinking of that period--the same knowledge that the Founding Fathers took with them into the Constitutional Convention--about "Titles of Nobility".

Blackstone found that the Common Law divided Englishmen into two categories:

> "The civil state consists of the nobility and the commonalty. Of the nobility, the peerage of Great Britain, or lords temporal, as forming, together with the bishops, one of the supreme branches of the legislature, I have before sufficiently spoken: we are here to

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consider them according to their several degrees, or titles of honour."

"All degrees of nobility and honour are derived from the king as their fountain: and he may institute what new titles he pleases. Hence it is that all degrees of nobility are not of equal antiquity. Those now in use are dukes, marquesses, earls, viscounts, and barons." (1 Bl. Comm. 396.)

"These had anciently duties annexed to their respective honours. They are created either by writ, i.e., by royal summons to attend the house of peers, or by letters patent, i.e., by royal grants of any dignity and degree of peerage; and they enjoy many privileges, exclusive of their senatorial capacity." (1 Bl. Comm. 396.)

After defining "nobility," Blackstone then turned to the commonalty:

"The commonalty, like the nobility, are divided into different degrees; and, as the lords, though different in rank, yet all of them are peers (equals) in respect of their nobility, so the commoners, though some are greatly superior to others, yet all are in law peers (equals), in respect of their want of nobility." (1 Bl. Comm. 403.)

As to some of the degrees into which the commonalty may be divided, Blackstone says:

"Now, therefore, the first personal dignity, after the nobility, is a knight of the order of St. George, or of the garter; first instituted by Edward III, A.D. 1344. Next...follows a knight banneret....Else....ranks [the] baronets, who are the next order; which title is a dignity of inheritance, created by letters patent, and usually descendible to the issue male." (1 Bl. Comm. 403.)

"Esquires and gentlemen are confounded together by Sir Edward Coke, who observes, that every equire is a gentleman, and a gentleman is defined to be one *qui arma gerit,* who bears coat armour, the grant of which adds gentility to a man's family...." (1 Bl. Comm. 406.)

"A yeoman is he that hath free land of forty shillings by the year; who was anciently thereby qualified to serve on juries, vote for knights of the shire, and do any other act, where the law requires one that is *probus et legalis homo* (a true and lawful man)."

"The rest of the commanalty are tradesmen, artificers, and labourers...." (1 Bl. Comm. 407.)

It must be assumed, now, that knowledge of these things were in the back of the Founding Fathers' minds when they drafted the portions of the Constitution relating to "Titles of Nobility". Certainly, if the Founding Fathers had intended to create an egalitarian society, it would have taken but an additional sentence to have done so. However, the great weight of authority indicates that the Founding Fathers did not have this in mind.

The equalitarians will undoubtedly say that the Founding Fathers did in fact intend to do away with all such honours: "After all," they may ask, "doesn't the Declaration of Independance say that 'all men are created equal?'"

First of all, the Declaration of Independence is, as it states, a *declaration.* It is not a law and cannot be cited to confer rights. Secondly, the concept of "equality before the law" is not inconsistent with the idea of Honours. This is to say that a knight or a baronet would have no more or no less rights before a court of law than a day-labourer would have; both would be legal before the law and have the same legal rights under the law as the other would have--the *legal theory* of the Common Law being that as commoners both were "peers" or equal before the law. Finally, one can't help but to observe that this fine phrase, "That all men are created equal", was written by a slave owner.

I think that notwithstanding all the discussion over "equality", the Founding Fathers did contemplate distinctions amongst the people. For example, Catholics were for many years forbidden to hold public office in the Carolinas and in New Hampshire. The latter state did not disestablish the Congregationalist Church until 1833. Indeed, the Constitution itself bears witness to the fact that the Founding Fathers recognized these differences between the people and drafted the Constitution so as to preserve them:

"...and the Electors [for the House of Representatives] in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature." (Article I, Section 2, Clause 3.)

A commentary on this particular clause says:

"The property qualifications of the voters in the different States, *as well as other requirements,* were so various that it was concluded to let the practice in each State determine who should be qualified to vote for a candidate for a seat in the National House of Representatives. 'To have reduced the different qualifications in the different States to one uniform rule,' wrote Hamilton in the 'Federalist','would probably have been as dissatisfactory to some of the States as it would

have been difficult to the Convention.'" (Emphasis supplied. Thomas James Norton, *The Constitution of the United States: its sources and its application.* New York, 1945, p. 10.)

Thus, the above clause in the U.S. Constitution is evidence of the clearest and most convincing sort that the Founding Fathers recognized that distinctions did in fact exist amongst the people, and, furthermore, that they did not intend to abolish such differences.

There is a case on record (involving a franchise) which reveals the public policy behind the sections of the Constitution forbidding the Federal Government or the States from granting a Title of Nobility:

"To 'confer a title of nobility' is to nominate to an order of persons to whom privileges are granted at the expense of the rest of the people. *It is not necessarily hereditary, and the objection to it arises more from the privileges supposed to be attached than to the otherwise empty title or order.*" (Emphasis supplied; see Horst v. Moses, 48 Ala. 129, 142.)

It is of particular interest to note that the objection goes to the "privileges" rather than to the "empty title". This is, of course, in line with what Blackstone had to say about Nobility.

When we examine the practices of the Founding Fathers, we find that rather than being "egalitarians", they pretty much adhered to old Old World "class distinctions". Washington kept and used his coat of arms--which as Blackstone indicates "adds gentility to a man's family". Martha Washington as "First Lady" insisted upon being addressed as "Lady Washington." Furthermore, it must be noted that the early patriots stuck to such honorifics as Esquire in their correspondence with each other--an Esquire, of course, is a definite rank within the Commonalty. One would think that if they had intended a completely egalitarian "classless" society that they would have gone out of their way to have avoided such things. The fact that they did not and that the Father of the United States, indeed, continued to use these things, *must be regarded as evidence of the strongest sort that they intended for these things to survive.*

Many U.S. citizens may think that even though the Constitution may not have outlawed distinctions within the U.S. Commanalty, to create them would certainly be against U.S. traditions.

And, this is true: to create actual distinctions within the U.S. Commanalty would be against tradition--at least post-Federalist tradition. *But this tradition in and of itself would not be enough to prevent the creation of such distinctions.* Look, for example, at the even stronger tradition against a presidential third term. Indeed, as to no third-term tradition Jefferson himself wrote that the example of four Presidents retiring at the end of eight years would have "the force of precedent and usage" against any man who might seek a third term. (Norton, supra., page 101.) Franklin Delano Roosevelt upset *that* tradition with *four* terms. To be sure, a constitutional amendment was later enacted to prevent a president from serving more than two terms, but note that it took a *definite Constitutional Amendment to make this tradition into LAW.*

Now, let's see what the Federal Government and the States could *theoretically* do.

First of all, both the Federal and State Governments could create orders of chivalry, and give its knights the right to be addressed as "Sir". Knighthood, of course, as Blackstone defines it, is a rank within the Commonalty. Knighthood, furthermore (as well as actual Titles of Nobility), would not be opposed to republican traditions: the old republics of Genoa and Venice had both as well as the republic of San Marino which survives to this day. France of the revolutionary tri-colour--which was certainly born of a much stronger anti-monarchical, egalitarian rebellion than was the United States--has a number of orders, such as the Legion of Honour, with which to reward its citizens. For that matter even Soviet Russia has orders--indeed, a multiplication of them.

Next, the Federal Government or the States might create Colleges of Arms. Arms in the English sense are, of course, not degrees or distinctions of nobility. Ensigns armorial are legally "incorporeal hereditaments"--which means that their owner has a common law property right in them. (The writer feels that the owner of a foreign grant of arms--or arms that are limited to an easily ascertainable family--would, in fact, have a common law right of action *in a U.S. court* for the theft of these arms, say, by one of those fraudulent "Your Name and Arms for $25" outfits, but, then, this is another article.) Arms, then, under English Common Law are simply an indication of gentility--of Gentleman and Esquires.

Perhaps, however, to avoid confusion there should be just a Federal College of Arms--with heralds for each of the fifty states. Now, since a grant of arms would create a right to them in the person to whom they were granted, I would recommend giving the head of the Federal College of Arms (called, perhaps, the "Eagle President-of-Arms") much the same power as Scotland's Lord Lyon has. He would adjudicate all matters connected with Arms or Honours--with the right of a final appeal in very rare instances to the U.S. Supreme Court.

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The use of coat armour is not at all inconsistant with United States republican traditions. George Washington himseld used arms even after the Revolution. When asked once whether the use of coat armour would be inconsistent with republicanism, Washington replied:

> "It is far from my design to intimate an opinion, that Heraldry, Coat-Armor, etc., might not be rendered conductive to public and private use with us; or that they can have any tendency unfriendly to the purest spirit of Republicanism. On the contrary, a different conclusion is deducible from the practice of Congress, and the States; all of which have established some kind of Armorial Devices, to authenticate their official instruments." (Eugene Zieber, *Heraldry in America.* Philadelphia, 1895, p. 67.)

Hence, if the Father of the Republic felt that heraldry was not inconsistent with or unfriendly to the "purest spirit of Republicanism", who, then, can question the propriety of establishing a Federal College of Arms?

In fact anyone who is at all familiar with early Federal history knows that the bearing of arms was not thrown aside at the time of the Revolution. Indeed, "numerous instances may be cited of officials in high life who retained in use their family arms, seals, and signet-rings; impressions of which appear with their signatures upon many documents of state, as well as upon papers of a private nature, now in the possession of their heirs." (Zieber, *Heraldry in America,* p. 67.)

Nor is the use of arms at variance with the *theory* behind the Revolution itself. The American Revolution was *not* a social revolution--much as Fourth-of-July orators would like to make it--it was primarily a revolution for local rights, much like the "Glorious Revolution" of 1688 or the French Frondes of the 17th century. The French Revolution, on the other hand, *was* a social revolution, and the National Assembly specifically abolished the use of arms.

(When one thoughtfully reads the Constitution of the United States, one is struck just how much it was modelled after British monarchical institutions: The President was originally intended to be much like the constitutional monarchs of 18th century England--having limited power and being above party and politics. The original electorial machinery of the Constitution was specifically designed to chose a non-political president from among the best qualified men in the country. The House was, of course, modelled after the House of Commons; while the Senate was designed to represent territory--much as was the original function of the House of Lords, when in feudal times each peer had jurisdiction over his own bailiwick and represented the same in Lords. So, the U.S. Constitution, rather than being a complete rejection of British institutions, was merely a modification of them to fit local traditions and circumstances. Nobility was renounced, as Hunter v. Weston indicated, not so much because of the "empty title involved" but because of the privileges at the expense of the people that it conveyed.)

Finally, it would also be within the power of the Federal Government as the States to grant baronetcies, which *Black's Law Dictionary* defines as:

> "An English name or hereditary title of dignity or rank (but not a title of nobility, being next below that of baron), established in 1611 by James I. It is created by letters patent, and descends to the male heir."

As it is "not a title of nobility" there could be no *constitutional objections* to granting it. It should, of course, be reserved for the most distinguished people in U.S. society: ex-Presidents, Supreme Court Justices, high ranking Generals and Admirals, as well as for other distinguished citizens.

Having seen what the *theoretical legal possibilities* are, let's now see what--given the unfortunate present sentiment--could de done.

While it is unlikely that a Federal College of Arms will be created in the foreseeable future, there are a number of things that can be done to protect existing coats of arms and stop the traffic in spurious coat armor.

First of all there is no good reason why private individuals should not be allowed to register their arms in the U.S. Patent Office as an incident (or "trademark") of their name. The original function of arms was to identify people and names. While widespread literacy has eliminated the necessity of such symbols, there is no reason why a symbol that is associated with a name should not be protected as a businessman's trademark is protected.

Furthermore, the people involved in the "your names and arms for $25" business ought to be prosecuted for mail fraud. Anyone familiar with arms knows that the chances of a person who replies to such an ad getting his correct arms is very slim. Usually the arms "sent" are those belonging to an entirely different family--with the emphasis being on as "fancy" an achievement as possible. (The writer, for example, has seen the complete arms--supporters and all--of the Duke of Norfolk sent to people named Howard.)

The prosecution of the phony "names and arms" business would in no way involve the government in "grants of arms", etc.

Even if it appears that Congress would create a Federal College of Arms, there is nothing to prevent some of the States from doing so. Indeed, a college of arms would be very much in line with the aristocratic traditions of such states like Virginia, Maryland, and South Carolina. It would also be a very nice source of revenue, which could, perhaps, be earmarked for historic preservation. Now, it goes without saying that the creation of a college of arms would have to be *very carefully sold* to the state legislators, who, of course, depend upon the public for their jobs. This could be done by local historical societies as well as by certain patriotic groups that have an interest in heraldry.

It may be of interest to the reader to know that a State of the Union has actually dealt in arms before; indeed, after the Revolution and after the adoption of the Constitution.

L. G. Pine in his excellent book *International Heraldry* tells how the State of Maryland authorized a private individual to use certain arms as an incident of changing his name:

> "On 14 December 1790 the Maryland Legislature passed an Act by which it granted to Charles Ridgely Carnan the use of the coat of arms of the Ridgely family and the right to change his surname from Carnan to Ridgely."
>
> "The provisions of the act are as follows:
>
> "'Be it enacted by the General Assembly of Maryland that it shall and may be lawful for the said Charles Ridgely Carnan, and his said sone Charles, and for each of them to take upon himself and themselves the name and surname of Charles Ridgely, in the stead of their present names and surnames and also for the male descendants of the said son Charles to take upon himself and themselves the surname of Ridgely and also to use and bear the coat of arms and armorial bearings of the family of Ridgely.... and that the said Charles Carnan be from henceforth called by the name of Charles Ridgely.'" (L. G. Pine, *International Heraldry*, 1970, 1. 141; this information originally appeared in X, 7, 332, of the Augustan Society, under the title "State of Maryland Recognizes Use of Armorial Bearings", by Harry Wright Newman.)

Finally, and briefly, I would like to touch upon the use of foreign titles of nobility in the United States. Many citizens believe that the use of Titles of Nobility by citizens is absolutely forbidden. The above cited provisions of the Constitution, of course, so not bear this misconception out. Indeed, a careful reading of the Constitution implies that even an employe of the Government could accept a foreign title with Congressional permission; getting that permission, however, would, no doubt, be difficult.

At one time an amendment to the Constitution was proposed which would have stripped the citizenship of any citizen who accepted a foreign title of nobility. This luckily failed to pass by the vote of one state.

While there may be *State provisions* against the acceptance or use of titles of nobility by its citizens, it is the writer's opinion as a lawyer and member of the bar that *any citizen of the United States*, who is not employed by the Federal Government, *is perfectly free to accept and use any title of nobility or decoration from any foreign government.*

I would like to point out that republican France, which exiled its royal houses until 1958, recognizes titles of nobility *as part of a person's name* and will protect the use of a title if sufficient proof is submitted in an appropriate court action. There is no *legal reason* why courts in the United States could not do the same--if only to prevent fraud.

Unfortunately, though, under the provisions of 8 U.S.C. 1448 (b) a titled person who wants to become a citizen must renounce his title as a part of the naturalization process. He would not have to drop, however, that portion of his name (such as a "von," "van," "de," or "di") which originally designated such a title or order of nobility. See the case of *Societe Vinicole De Champagne v. Mumm*, 143 F.2d 241, 1944.

As to employees of the Federal Government (both civilian and military) the pertinent regulations provide:

> "Decorations received which have been tendered in recognition of active field service in connection with combat operations, or which have been awarded for outstanding or unusually meritorious performance, may be accepted and worn by the donee with (1) the approval by the appropriate agency and (2) the concurrance of the Chief of Protocol (of the Department of State).... In the absence of approval and concurrance under this paragraph, the decoration shall become the property of the United States and shall be deposited by the donee with the Chief of Protocol...." (Title 22, Code of Federal Regulations #3.5(d).)

It should be noted that this regulation also applies to the dependants of federal employees. There is, of course, nothing in this regulation that allows a federal employe to accept a Title of Nobility.

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Furthermore, it is the writer's opinion that the relevant Constitutional provision (Article I, Section 9, Clause 8) would not prevent an employe of the Federal Government from accepting either a Papal order or knighthood or an independent order of knighthood. The writer classifies a Papal order as being primarily religious and an independent order as being unconnected with any "king, prince, or foreign state". Under this scheme of classification the writer believes that the Sovereign Military Order of Malta (S.M.O.M.) would be classified as a religious order (even though it is accorded international diplomatic recognition by a number of states [but not by the United States--ed.]. The individual knight, of course, would have no diplomatic standing, unless he were about on order business, in which case he would come under the constitutional provision. The writer also feels that the Order of St. Lazarus would be classified as an independent order even though its Grand Master usually comes from the House of France. However, the writer feels that a house order, even of a dethroned house, would fall within the prohibition of the Constitution. There is an opinion of the Attorney General (24 Op. Atty. Gen. 117) which holds that a decoration from even a "titular prince" falls under this provision of the Constitution. Of course, it may be a *question of fact* as to whether an order is an independent order, a Papal order, or a house order.

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Stephen Pendaries Kerr holds a degree of B.B.A., and also a J.D., and is a practicing attorney. In addition he is completing his work for an LL.M. in international law, after which he will complete his work for a S.J.D. degree in international law. Mr. Kerr has passed his Bar examination in the state of Oklahoma. This is his first contribution to the pages of *The Augustan.*

In addition to law, Mr. Kerr is interested in chivalry, genealogy [having a Revolutionary War ancestry and also a descent from the settlers of the Kingdom of New Mexico], Heraldry, Monarchy, and Peerages. In all of these areas he has done extensive research and study, and promises many articles for future issues of the journal.

LOOK BACK, NOT IN ANGER: From page 59

hesitation, but something tells me I would not form part of a great crowd!

The fact is that the Jacobites were better men than we are. We live in the affluent, cynical age of The Bomb, The Pill, and The Permissive Society. Poor deluded, ignorant and allegedly misled Jacobite--he was cut to bloody collops in vain! But he had something: he had a just cause.

Have we a cause?

If Mr. Climie and his 68 followers have a cause, more power to them, I say. A warm sunny day in Scotland became just that little bit sunnier--a Scottish Jacobite found 68 followers in a political campaign.

Lunatic fringe?

Or perhaps that touch of piquancy in politics that makes even today's sad, tired, old world a good place to live in!

LOOK BACK, NOT IN ANGER

Charles MacKinnon of Dunakin

Charles MacKinnon of Dunakin discloses the welcome existence of a new bud on the stem of the White Rose. The entry of a Scottish Jacobite candidate into Glasgow municipal politics did not occasion the doubling of the guard at Buckingham Palace or the closing of the English-Scottish border--Whitehall evidently does not contemplate an imminent invasion from the northern Kingdom. Although an unsuccessful candidate, the Jacobite standard bearer did not emerge without electoral support.

This venture into the political arena by a Jacobite candidate may not set the heather ablaze, but it reveals that the embers still glow and the spark that once ignited the Scottish Highlands has not yet been extinguished. "Will ye no come back again?...."

R. Thomas Cheevers, Contributing Editor

On a recent visit to Scotland I saw in the Scottish press reports of a municipal election in Ruchill, a district of the City of Glasgow. This was a contest for a seat on Gladgow's City Council. The results as reported were:

W. McCredie (Labour)	5,625
W. Ewing (Scottish Nationalist Party)	1,155
L. Spence (Progressive)	810
W. CLIMIE (JACOBITE)	68

Yes, your eyesight is perfectly normal. A Scottish Jacobite has contested an election to public office in Glasgow, and 68 voters backed him up.

Unfortunately, I was too late in arriving in Scotland to listen to any of the electioneering speeches at Ruchill. I do not know what Mr. W. Climie advocated in the way of local government. Conpulsory kilts for schoolchildren? A public holiday on White Rose day? A monarchy of its own for Scotland? It is an amusing field for speculation.

What struck me most forcibly when I saw this newspaper report is that here is a *real* Jacobite; not one like myself who lives in a tartan twilight and sighs wistfully when the name of the House of Stuart is mentioned. Mr. Climie was prepared to spend his time, and his money (his own money let it be noted--I am certain there are no Jacobite Party funds to sponsor candidates in modern electioneering) and his energy in contesting a Council seat. Good for Mr. Climie! What is more, 68 people in Ruchill spent something that many hold to be as precious as either time or money, they spent their votes. Ruchill it seems has at least 69 people who advocate Jacobite government.

There is perhaps more relevancy in Jacobitism today than one suspects. The reigning royal house was thrown out, and at a time when Britain had one of its finest rulers, James II (the VIIth of Scotland), a man who believed in tolerance in an intolerant age, a man (not the first) who was the victim of unscrupulous people less worthy than himself. There were those who were not prepared to accept the imported William and Mary of Orange. The principle for which the Jacobites suffered--and suffered cruelly and horribly--was a sound one. They fought against an injustice.

Certainly Jacobites were not "goodies" and the rest of the British population "baddies" as in some Western film. Equally certainly they perished for a sound principle.

It could happen again. The present British monarchy--despite the rose-colored glass cage in which they are enbalmed by the modern image makers--are not so secure on their throne as some outsiders think. A great multitude of people genuinely fail to see the relevancy of monarchy today. The truth is that the monarchy is not an important issue. *If* it became one, if any busy politician chose to make it one, it could produce surprising results. If I personally wanted to make a name for myself in modern Britain with the minimum of effort and the maximum of effect, I would found a Republican Party (may God forbid!). Given leadership, millions who are apathetic on the subject could easily be persuaded that they do not need the monarchy.

What then would we monarchists and royalists do? Accept the mob decision as apathetically as the mob at present accepts the monarchy? Fight for the Queen? Follow her into exile, shaking the dust of Republican Britain off our feet? I would do the latter without a second's

Continued on page 58:

Of de Coucy and de Kay

Hans D. Birk
Compiled from a collection of deKay family records

Among the colonial families of the United States the name de Kay should not be forgotten. Colonel Thomas de Kay was commander of all the forces in the highlands of New York, and as such continuously harrassed by the Indians and engaged in perpetual skirmishes. His name is mentioned in Smith's *History of New York*. He was justice of the peace in Orange County, and had an estate of 1200 acres in Wawayanda. He was born in 1698 and died in 1758.

The illustrated coat of arms (above) stems from a bookplate discovered amongst old family papers.

A deKay chronicle from 1838 mentions Jacaob Theunis-Zen deKay (Key) as born in Thyl Gelderland, Holland, about 1635. He came to Nieu Amsterdam about 1650, and is registered there as an Elder of the Dutch Reformed Church and head of the baker's guild. He died in 1691.

Of his five children who grew up, only one son, Jacobus (Captain) deKay carried on the name through his only son, the above mentioned Colonel Thomas deKay, who had fourteen children, all of whom grew up and married. From his five sons, George, Jacobus, Thomas, Willet and Michael all the present day members of the de-Kay family are descended.

The life of Colonel Thomas deKay had been an unquiet one. He acquired considerable distinction as a gallant partisan officer during the "old French War" and was the terror of his restlass and lawless Jersey neighbors. It is related of him that meeting His Majesty's Council James Alexander at the cofferhouse in New York, after high words had passed between them, he took up Alexander and threw him into the fire, "from whence he had to be rescued with difficulty by some of his brother officers".

It is interesting to look into the genealogical background of strong personalities like Colonel Thomas deKay. And the armorial bookplate (page 61) deserved investigation to deliver the final clue, what "de Coucy" had to do with "de Kay".

De Kay or de Cais, as it was then written, appeared first around 1090 in Picardy. Dreux de Boves who had rebuilt the famous Castle de Couci for the third and last time, had three sons: Argueraud, who became Sieur de Couci, Anseau, who was given lands at Cais (Caix), becoming Anseau de Cais and Robert, who was given lands at Perrone.

About 1350, the hard Latin "C" was replaced by the Greek "K", so that we find all the early records showing the name spelled: Cais, Caix, Cay, Cayear, and even Que and Quex.

The "de Boves" family established a strong center of influence and power at Coucy, the elder brother giving the castle in charge to a related Cais and acting more like a little king than a baron. The Chateau de Coucy became famous in the annals of France, as the headquarters of a great family which supplied councillors to the Kings of Grance, and in the end, became too haughty and independent to suit their Sovereign. It is one of these masters of Coucy Castle, to whom the saying, which forms the lower motto of the bookplate, is attributed: "Roi ne sui, ne Prince, ne Duc, ne Comte aussi, Je suis le Sire de Coucy".

The coat of arms of the de Boves and de Coucy was: *barry of vair and gules*, which really represent the Royal colors of France; blue, white and red--small wonder, as the de Boves and the de Coucy were actually blood-descendents of Charlemagne through females lines (See Brandenburg, *Die Nachkommen Karls des Grossen*). Their shield design may well have originated far back in pre-heraldic times, when it was the pattern of the war-banner, called ganfalon, which was hereditary, like heraldry later and was passed on within the family from father to son and grandson, as an emblem of power.

The control of castles during the middle ages was cleverly kept in the hands of relatives. The de Cays held the post as Castellans of Coucy, the important fortress above the village of Caix; they were responsible as commandants for the safety of this place to their cousin the Sire de

Coucy. In a 12th century French troubadour-ballas, "le Chatelain de Coucy et la Dame de Fayel", we read of an "escu d'or d'une bar d'asur fassie, et si ot au chief entailliee un lionel vermeil passant". The balladeer tells that when the knight with "the golden shield on which was a fesse azure and a lion passant gules" made his appearance in the lists, the heralds greeted him with cried "Coucy, Coucy"....

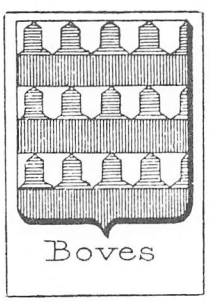
The arms this Castelland de Coucy bore, however, were not the arms of Coucy, but those of Cais, and the hero of the story was either Renier or Guy de Cais.

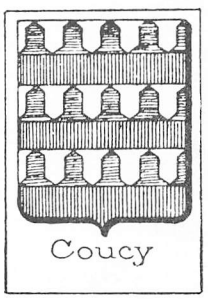
Coming back to Anseaude Cais, we find that his descendents spread through northern France and Flanders. With the changing period, however, they found themselves too numerous to live on their estates only. A comparative few chose the church as their profession, and the greater number took service in different parts as soldiers. In the records of the 12th and 13th century, "de Cays" formed part of garrisons of different parts of France. Another vocation which promised honor and a reasonable certainty of gaining one's breat was that of artist or artisan; as such the "de Kays" extended a strong branch into Artois and Flanders. Notwithstanding the price of the ancient lineage, they were finally compelled by stress and poverty to give up their lands completely, move into the cities, take up trades, suppress their coats of arms and other distinctions and become burghers outright.

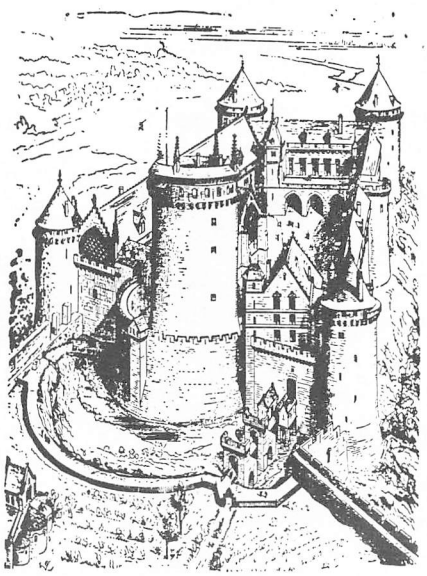
In 1500 Antoine de Kay, a studious member of the family used a coat of arms which was seen depicted on a reliquary of Saint Bathilde in the Abbey of Corbie by Dom Granier, it resembled very much the shield described in the troubadour's ballad; the colors were the same, except that the blue fesse had become a blue chevron and the red chief showed now a crescent between two mullets, all argent. This combination is still preferred in later times by the Catholic and French branch of Caix, the one they quarter with other arms, signifying alliances, which brought them the titles of Marquis, Baron and Count (Caix de St. Aymour, Caix de Blainville, Caix de Rambures. See illustrations on page 62). The common descent is still obvious from the inescutcheon with the arms of Boves and Coucy, *varry of vair and gules*.

Those wandering de Kays who had taken the Protestant faith finally had to flee France altogether and found shelter in the Netherlands (today's Belgium) and Holland, where they made their marks as merchants, painters,

Continued on page 62:







The Castle of Coucy on a hill in northern France, built in the thirteenth century. (A restoration by Viollet-le-Duc.)

Continued from page 61

and architects, especially Guillaume de Kay (Dutch: Willem Kay), who became freemaster of the painter's guild in Antwerp in 1542, and was Dean of the Academy. Although the U.S. branch does not spring from this particular Antwerp family of artists, but from another, having it's headquarters in Arras, where they were engaged in the manufacture of tapestries. When in Holland, the family turned the "A" of Kay into an "E", to accomodate the Dutch spelling, but kept the "de" in front of their name. It was from the little town of Thuyl in Holland, their last place of assylum and exile that the first member of the American de Kays put forth to seek fortune in the New World.

The coat of arms of the "Key" and "de Kay" in England, listed in the *General Armorial*, *argent two bends sable* stems from a different branch of de Kay, who poured into England in the wake of William the Conqueror, from Picardy, Normandy and Bretagne and a number of them can still be found in the records of estates owned within fifty miles of London by persons of that name.

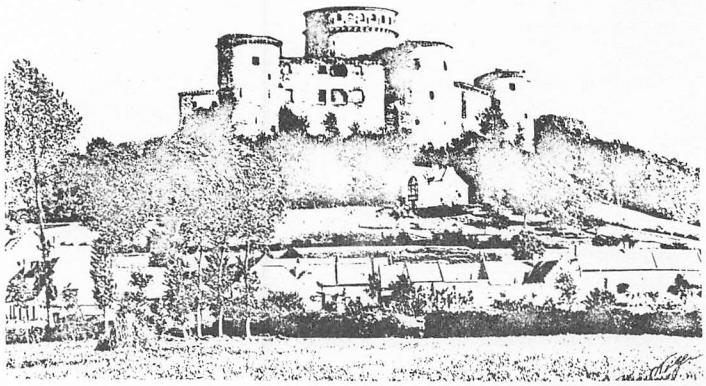
The U.S. "de Kay" descendents of Colonel Thomas de Kay, however, consider the arms on the bookplate as theirs by tradition and genuine.

SOURCE:

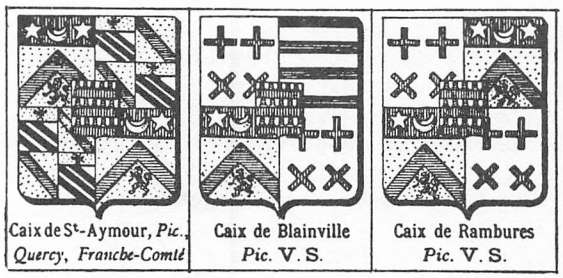
Compiled for *The Augustan* from the de Kay family chronicle of James Elsworth de Kay, Long Island, 1838; Charles Augustus De Kay, U.S. Consul to Berlin, 1890; The Reverend George Dekay, Norwalk, 1892; A. W. Greeley, Major General, 1918, and others.

ABOUT THE AUTHOR:

Hans D. Birk is a name familiar to those interested in heraldry, especially among the members of the Heraldry Society of Canada, of which group he is a member. He is also a member of heraldic societies in England, France, Germany, and the United States. He has contributed many drawings of arms for newspaper articles on heraldry and genealogy, including *The Telegram*, of Toronto, Canada. He is a practicing heraldic artist, and his specialty is working in enamels and goldleaf on walnut panels. He holds the German Merit Cross 1st Class with Swords, and the Iron Cross 1st Class, and the Iron Cross 2nd Class.



Coucy Castle (Aisne) France, between Laon and Soissons. Photograph taken about one-hundred years ago.



From Reitstap's *Armorial General*

A CASE DESERVING OF REMEDY

"A Case Deserving of Remedy" was brought to the attention of the Editor last summer through the letter of Miss K.M.D. Dunbar of Buckinghamshire, England. With her letter was subjoined a brief account of the "Case", and both it and Miss Dunbar's communication are reprinted below--along with some comments from our Contributing Editor John H. Nicholls, F.A.S., who has spent a good deal of time studying the peerage of Britain. It is perhaps too much to hope that by the presentation of this material some remedy may yet be found for Lieutenant-Colonel William Dunbar of Kilconzie. --Editor.

The Editor
The Augustan

Dear Sir,

I feel that I shall be carrying out the wishes of my father in bringing the case of our kinsman to your notice, together with some of the correspondence he had, by way of 'supporting evidence'. (The latter of course should be regarded as confidential and not for publication, as I have not the writers' authority for this.)

My father died last year, and I have since destroyed many of his papers not thinking they might still be required, but I can assure you he felt that our kinsman had suffered a great injustice, and would have approved of my taking any action likely to revive interest in this worthy cause, and restore to him the honours which are his due.

Yours faithfully,
K.M.D. Dunbar, Bucks., England

A CASE DESERVING OF REMEDY

The words heading this article were written to my father Malcolm by one of the Scottish Peers on the passing of an Act of Parliament of Great Britain relative to legitimacy in 1959. The Act did not apply to Scotland but to England and Wales as the law of Scotland had long continued in favour of persons whose parents were married after the birth of their offspring.

I have in mind a kinsman whom my father always regarded as his Chief--he was not alone in this view.

Seldom has the senior of line failed to succeed to family honours--chance and fortune play their parts in life. Lieutenant-Colonel William Dunbar of Kilconzie is the kinsman to whom I refer. His position was very like that of the ancient family of Beaufort--the issue of John of Gaunt and Katherine Swynford who were born during the lifetime of Gaunt's second wife Constance eldest daughter and co-heir of Peter I, King of Castile and Leon. She died June 1394. The Beauforts were legitimated by Statute of King Richard II, 1397, but were not thereby permitted to inherit the throne, although the barring three words are said to have been inserted under King Henry IVths orders to prevent the Beauforts gaining the Crown. Great honours and positions were given them; eventually a descendant of the House of Beaufort attained the Crown of England in the person of King Henry VII.

In past times many natural sons were raised to dignities equivalent to those of their fathers: my kinsman's parents were always married, from his birth in 1893 until 1912, the marriage was invalid but invalid from the latter year. For the greater part of his life he has been legitimate.

The Editor of *Burke's Peerage* has expressed his view "a great shame your branch could not succeed to the Baronetcy".

His ancestry is illustrious--descended from the early kings of Scotland and the Anglo-Saxon kings of England; also from King Robert II of Scotland, and the Dunbar Earls of Dunbar, March and Moray. Many Dunbars share this ancestry but apart from Her Majesty the Queen there is no one senior to my kinsman descended from Crinan of Dunkeld, a man of the highest rank in about the year A.D. 975. A most eminent counsel having sifted the evidence considers the circumstances that caused the Colonel to be a natural son under English law were unfortunate rather than intentional and would certainly not have had a similar effect had his parents married in Scotland, in which case he would always have been legitimate.

It does not reflect on British sense of fair

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play to permit one who has served three sovereigns in the Army to suffer an injustice that by recent English legislation cannot recur for those born since the passing of new laws. English law has treated my kinsman very harshly. No one has a wider knowledge of his ancient house and no one has maintained its honour more than has Colonel Dunbar: it is exemplified in his sense of duty to the Auxiliary Armed Forces of the Crown (in 1920 he raised a Battery of Artillery and thirty-two years later a Battalion of Home Guard during a period of international stress). These efforts were not done without determination and character, for in both instances he was successful.

In the trenches in France in 1914 as a private soldier, he has been connected with the army from 1911 until 1957, with periods on the Reserve, due to the exigencies of his civil profession of banker in which he attained managerial status when he was forty. In the Second War of 1939, disaster befell him owing to enemy action, so that his career in banking ended. He overcame difficult years, devoted his financial knowledge to work for the Church of England, an ideal man for the work.

It is not beyond him to turn out a poem or write an article. His outstanding characteristic is his modesty and quiet manner. During the last dozen years he has welcomed to Canterbury Cathedral hundreds of citizens of the United States as an Honorary Guide--having taken 'round nearly 10,000 persons--almost unique.

Henry IVths tomb at Canterbury recalls it was a Dunbar who won the Battle of Shrewsbury for that King. In the ancient wall of the Memorial Gardens to the East of the Cathedral is set a stone, taken from Ypres Clothhall, destroyed by the Germans. Colonel Dunbar spent two days and nights within that Hall in 1914, when the first German shells passed over to burst beyond.

Dunbars are to be found in many peerage families, from Ducal to Knight and Companions of Orders. There were six baronetical houses of Dunbar, now there are five. Is it too much to suggest that special consideration should be given to grant the senior of all equivalent rank, so that an injustice is seen to be removed?

I know my father said my kinsman would never do anything to harm in any way his cousin Sir Adrian Dunbar of Mochrum, Baronet, who is also an American citizen, for there were other ways of dealing with the situation provided a fair minded high authority would see to it.

Monica Dunbar

(Mr. Nicholls' comments follow:)

THE LAW IS A H'ASS

In 1890 Richard Dunbar took a second wife and in 1893 a son, William, was born of this union (Lieutenant Colonel William Dunbar of Kilconzie). In 1912, having learned that his first wife had not in fact died until 1910, Richard Dunbar went through a second marriage with the mother of William, and a second son, Richard, was born in 1897. Both of the marriages with his second wife took place in England, where he was domiciled. In 1953, Richard, son of the first marriage of Richard above, succeeded to the Nova Scotia Baronetcy of Mochrum, created in 1694, and became Chief and senior male representative of the ancient House of Dunbar, descended in the male line from Criman, Lay Abbot of Dunkeld, in the 10th century. On the death of his elder half brother the 11th Baronet later in 1953, William and his brother Richard were passed over and the Baronetcy and Chiefship went to a cousin, Sir Adrian Dunbar.

In 1776 Sir Alexander Macdonald of Slate or Sleat, 9th Baronet (a Nova Scotia creation of 1625) was created Baron Macdonald in the peerage of Ireland. His son Godfrey, the third Baron, domiciled in Scotland, in 1803 went through a second marriage ceremony in England in view of the fact that the legality of his first marriage to his wife in Scotland in 1799 had been disputed. The elder son of this union, Alexander, was born in 1800 (before the English marriage). The second son, Godfrey, was born in 1809 (after the English marriage). When the third Baron died in 1832, the elder son was passed over and the younger became 4th Baron Macdonald in the Irish Peerage. The younger son inherited his father's undifferenced arms (Macdonald and Bosville quarterly). The elder was granted the same arms quarterly but with a canton ermine on the Bosville quarter. In 1910 his grandson, Alexander Bosville by a decree of the Court of Session was recognized as 14th Baronet (of the 1625 creation), resumed the sole name of MacDonald and became 21st Chief of Slate or Sleat. His grandfather Alexander was thus posthumously recognized as 12th Baronet and 19th Chief of Sleat. The Court of Session in its decree said that, although Alexander was born before the English marriage, he was nevertheless "according to the law of Scotland legitimated by that marriage". This decision did not however affect the Irish peerage of Macdonald.

Richard Annesley, Baron Altham and Viscount Valentia in the Peerage of Ireland, and Earl of Anglesey in the Peerage of England, an uxorius gentleman in the literal sense, in 1715 married within a matter of days two wives both of whom died in 1741. In that year, while one of them was still alive, he remarried for a third time and had a son Arthur. On the Earl's death in

1761, after much argument, Arthur was debarred from succeeding to the English Earldom owning to his father's bigamy. The Irish Parliament held, however, that he could succeed to the Irish Barony of Altham and Viscountsy of Valentia. In 1839 he was created Earl of Mountnorris in the Peerage of Ireland, a consolation prize which was a long time coming.

In 1796 Frederick Berkeley, 5th Earl of Berkeley married the mother of his five sons. In 1801, in a belated attempt to rectify this situation, he claimed that the 1796 marriage ceremony was merely a confirmation of a previous marriage in 1785. The Committee of Privileges of the House of Lords, however, held that the "evidence" of the 1785 marriage was a forgery and when the Earl died in 1810, the Earldom passed to his sixth son, the first to be born after the 1796 marriage. However, in deference to his five elder brothers, he never assumed the title. The eldest son William inherited Berkeley Castle with no problem, was created in 1831 Baron Segrave and in 1841 Earl FitzHardinge. On his death in 1857, the next brother Maurice inherited Berkeley Castle and was in 1861 created Baron FitzHardinge.

In 1626, Sir William Knollys was created Earl of Banbury in the Peerage of England. When he was in his eighties his wife produced two boys. Over the next several generations much argument went on as to the ability of the Earl to engender children in view of his advanced age. Despite the evidence of witnesses of cohabitation between the doughty Earl and his bride, the matter was finally (?) disposed of in 1813 when they were declared illegitimate and the then Earl of Banbury dropped the title. His grandson Francis Knollys was in 1902 created Baron Knollys and in 1911, Viscount Knollys and his descendants still hold that title.

Reverting to the Dunbar baronetcy of Mochrum, there would seem to be grounds for an *ex gratia* (in the literal sense) grant of a new baronetcy to the septuagenarian Lieutenant Colonel William Dunbar. Lord Lyon in matriculating arms for him consisting of the Dunbar lion and border semy of roses, but with the sinister half of the border changed to *compony vert and or*, appears to have confirmed the passage of the Mochrum Baronetcy and the Chiefship to a cousin, since a previous grant to an illegitimate Dunbar was identical except that the compony portion of the border was *vert and argent*. There should, however, be no doubt that William Dunbar is the male representative of the ancient family of Dunbar in view of the illegitimacy of Sir Alexander Dunbar of Westfield from whom all the extant Dunbars descend and through whom the Chiefship passed. This Sir Alexander died in 1497/98, and was the eldest son of James Dunbar, 5th and last (Dunbar) Earl of Moray. His mother was Isabel Innes who took part in a "handfast" ceremony (i.e., without "the benefit of clergy") with the Earl. Unfortunately, the Earl was so impatient that he did not wait for a dispensation which was on its way from Rome. Consequently, the Earldom passed to his daughters by a second (official) marriage.

It is however questionable whether the fact that his ancestor was also a victim of the "asininity" of the law will console Lieutenant Colonel William Dunbar in his loss.

LIEUTENANT COLONEL WILLIAM DUNBAR OF KILCONZIE O.B.E., T.D.

THE WALDENSIAN FAMILY SELLEY

The Reverend Canon Enrico Selley Molnar, Th.D.

The Selleys are one of the older Waldensian families living in the Waldensian Valleys of the Italian Piedmont and in the Rhaeto-Romansch Canton of the Grisons in Switzerland.

As we look into the family's historical past, we find that the Selleys have lived in a number of countries (the County of Toulouse, i.e. the Occitan or Languedoc country before its absorption by France; in the Provence, in the Canton of Uri, in the Grisons, and in Piedmont). Because of their almost constant migration, caused in the past by persecutions which they brought upon themselves by aligning themselves with religious minorities, their names underwent several changed in the spelling; this alone has complicated the researches of genealogists to distraction if not desperation!

The major reason of the Selleys' constant change of domicile and national allegiance has been the prime cause of man's inhumanity to man: intolerance.

The oldest ancestor of the Selley clan known by name was Guilhabert Seila (1204-1247). He was the younger brother of Peter Seila (1204-1256). Peter was a wealthy burgher of the city of Toulouse. Eventually he became a champion of St. Dominic and, later, one of his more efficient inquisitors. We know nothing about Guilhabert Seila, except that he embraced the faith of the Albigensian heresy and that, when his elder brother gave the large family house to the Dominicans, Guilhabert moved in 1234 to Montferrand and later to Carcassonne. The family records have preserved Guilhabert's parting words to his brother Peter: "My conscience is not the property of the Church or Prince. It belongs to Christ. You cannot improve human conscience by violence and death. If you use violence in the name of Christ, you use it against Him who taught us love and forgiveness!" Eventually, Guilhabert was martyred by the Inquisition in Narbonne in 1247. The records are silent as to the circumstances of his death and whether his brother, the inquisitor, had any part in the deal.

If we look at the lineage of the Selley family we see that the descendants of Guilhabert moved from Carcassonne to Cabrieres in Vaucluse, Provence. During the fourteenth century Jean (1300-1362) who by now spelled his family name Seelli, moved to the Swiss Canton of Uri to a community which eventually became known as Seelisberg. Here the Seellis lived for two hundred years. We know nothing about the individual persons except their names. The only record which has been preserved is a declaration of the last Seeli (the second "l" has by now been dropped), Martin (1456-1499), who in A.D. 1495 was supposed to have said: "I prefer to seem wicked in the eyes of all men rather than being wicked in the eyes of God." It is tantalizing not to know the circumstances surrounding this declaration; has be run afoul of the ecclesiastical authorities or has he challenged secular authorities?

Be that as it may, his son Jerj (Romansch for George) moved to Vuorz (Waltensburg in German) in the Canton of the Grisons, about half-way between Chur and the monastery of Disentis. Here we enter more definite historical ground. We know from the Cantonal Archives preserved at Chur that Jerj was granted a coat of arms "cum privilegio Illustrissimorum Dominum Rhaetorum." The grant described the arms as follows: "Wappen: In Gold auf grünem Einberg rotes Rehböcklein. Decken: Rot/Gold. Helmzier: Zwei rote Büffelhörner."[1] Characteristically, for the Swiss communes, after being granted the arms Jerj Seelli was told: "Do not ever become involved with any nationality. We who are of the Alps stand on our own feet, and not on any pedestal of nationality. Be a human being first, then a Christian; then think of less important things!"

In 1634, Jerj's great-grandson of the same name, unable to endure the harsh rule of Grisons' Protestant dictator Jürg Jenatsch (1596-1639), fled his native country for the Catholic Canton of Uri. He wrote to a friend: "Under a government which imprisons and conscripts and orders marches and killings, the true place for a Christian is prison or exile. I choose exile." I assume that he became a Roman Catholic.

*

My great-grandfather Mattia Seelli (1805-1881) left the Grisons as a young boy seeking fortune in Piedmont, then part of the Kingdom of Sardinia. He prospered and eventually he became the owner of the largest confectionery in Saluzzo, if not in Piedmont. He had a brother who emigrated to America where, after Americanizing his Romansch name Seeli to Selley, all traces disappear. (Perhaps the publication of this

LINEAGE CHART OF THE OCCITAN - PROVENCAL - RHAETO-ROMANSCH FAMILY S E L L E Y (VARIOUSLY SPELLED SEILA - SEILLE - SEEWELI - SEELLI - SEELI - SELA - SELLI) +

Peter Seila (*1204 - +1256)
Burgher of Toulouse and St. Dominic's Companion and Inquisitor

—brothers—

GUILHABERT SEILA (1204 - +1247)
1. Albigensian leader. Moved in 1234 from Toulouse to Montferrand & later to Carcassonne. Martyred by the Inquisition in Narbonne in 1247.

County of Toulouse

2 SIMON SEILA (1236 - +1289)
* in Montferrand, + in Carcassonne

3 MATHEUS I SEILLE (*1253 - +1301)
Moved to Cabrières (Vaucluse), Provence

4 SIMON SEILLE (*1274 - +1362)
Became Waldensian. Moved to Béziers, then Apt (Vaucluse), Provence

5 JEAN (JON) SEELLI (*1300 - +1362)
Moved to Seelisberg, Canton of Uri

Canton of Uri

6 CHRIST I SEELLI (*1331 - +1369)

7 JÖRJ I SEELLI (*1361? - +1417)

8 MATHIAS II SEELI (*1388 - +1453)

9 JON II SEELI (* ? - +1458)

10 CASPER SEELI (*1437 - +1492)

11 MARTIN SEELI (*1456 - +1499)

Provence

Switzerland

12 JERJ II SEELLI (*1478 - +1560)
Moved to Vuorz (Waltensburg) in the Canton Grisons. 1559: Arms granted at Chur (Cuera)

Canton of Grisons

13 JOSUE SELA (*1521 - +1583)

14 ABRAHAM I SELA (*1559 - +1620)

15 JERJ III SELA "Schreiner" (*1610 - +?)

16 CHRIST II SELA (*1643 - + ?)

17 JÖRJ IV SEELLI (*1704 - +1775)

18 ABRAHAM II SEELLI (*1755 - + ?)

19 MATTIA III SEELLI (*1805 - +1881)
Born in Vuorz, moved to Saluzzo in Piedmont, died in Torre Pellice; built Gothic house.

Italy

20 JEAN ENRICO I MATHIEU IV SELLI (*1847 - +1922)
Born 22-8 in Saluzzo, Died 24-2 in Torre Pellice. Waldensian Pastor in Vienna and Budapest.

21 ANITA BENVENUTA SELLI (*25-1-1881 in Vienna). Married 13-i-1913 to Frederick Molnar. (+15-8-1970)

22 A ENRICO II SELLEY MOLNAR, Th.D.
* 16-11-1913, Frankfurt, Germany
Anglican priest, canon

U.S.A.

22 B AMEDEO MARIO MOLNAR, Th.Dr.
* 24-1-1923, Prague, Czechoslovakia. Seminary professor

Czechoslovakia

Dumogna ti il mal entras il bien!

Enrico Selley Molnar californiensis Canonicus Dioec. losangeles. hel. A.D. 1970

Continued from page 66

article may evoke the response of one of his descendants.) The remainder of his years Mattia lived out in Torre Pellice, the Waldensian capital, where he built himself a handsome house in neo-Gothic style. This house still stands, although it is no longer the property of the family. I have in my possession a Rhaeto-Romansch New Testament, two slender volumes of the Business and Penal Code of "The States of His Majesty the King of Sardinia," and a few other items which used to belong to my grand-father.[2]

His son was eventually my grandfather, Jean Enrico Mattia Seeli, who, upon becoming an Italian citizen, Italianized his name to Selli. Jean Enrico, after completing studies at Geneva, became professor at the Waldensian College in Torre Pellice, and then, for forty years, from 1877 till 1917, served as pastor of Protestant congregations of the French language in Vienna and in Budapest. These congregations consisted of expatriates, French Huguenots and Swiss and Italian Waldensians (who, until the time of Mussolini, used French in their public worship).

Grandfather Jean Enrico had three daughters, Adelina (1876-1953), Clementina (1879-1949) and Anita Benvenuta (1889-1970). Adelina never married. For some twenty years she was governess and companion to the youngest daughter of the Italian King, Princess Marie of Savoy, who later married Prince Louis Bourbon-Parma. Clementina married a Waldensian pastor, Giuseppe Messina, who served a church in Milan. Anita married Frederick Molnar, son of the Court Councilor and Advocate of the Protestants of Bohemia at the Habsburg Count in Vienna. There are no male descendants of the "Italian" branch of the Selley family. In 1929 my parents made a legal move to change our family name into Selley Molnar to perpetuate the name outside Italy. There are Selleys still living in the Canton of the Grisons, in Vuorz and in Flims.

*

The arms of the Selleys have been described earlier in this article. Some years ago, in designing a bookplate for my mother, I placed the Waldensian candlestick, surrounded by seven stars, above the family shield.

NOTES:

[1]Source for the Selley coat of arms:
(a) Staatsarchiv Graubünden, Abteilung Heraldik Chur, Graubünden, Switzerland.
(b) Siegelsammlung, Rätisches Museum, Caviezel, Graubünden.
Notarized documentation of 11 July 1949.

[2]Source about Mattia Seeli: *Libretto*, published in Torino, Italy, 1829, by the Stamperia Reale, with personal notations. Also: Codice di *Commercio per gli Stati di S.M. Il Re di Sardegna* Torino: Tipografia G. Gassone E Comp., 1860) and *Codice Penale per gli Stati di S.M. Il Re di Sardegna* (Torino: Tipografia di Enrico Dalmazzo, 1860).

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Gemeindeverwaltung Waltensburg (Uffezi communal Vuorz), Waltensburg, Graubünden, Switzerland.
Société d'histoire vaudoise, Torre Pelice, Torino, Italy.

THE WILD BOARS OF ZELLBERG continued

R. MINGO SWEENEY

CONTINUED FROM VOL. XIV, NO. I, PAGE 37

CHAPTER VII

As each day blended into the next we tightened our hold on the reigns of the Principality. The Prince was loathe to move into the capital. The lodge began to take on the appearance of an army headquarters in the field. I had to enlist two young men to assist with administration.

The General insisted on posting sentries at the gate. This required an encampment in the field behind the lodge. Every morning at sunrise there was a terrifying blast from a bugle as the Prince's standard was raised.

There were constant delegations to see him. I begged him to acquire a personal Aide-de-Camp. He consulted with the General on this appointment and interviewed a number of young officers. Our choice fell on a young subaltern of a good but impoverished family, by the name of Charles de Tarsienne, a lieutenant. His father had been ennobled by the Emperor and had died in his service. As a boy he had been at the Imperial Court and was familiar with matters of etiquette. He proved an excellent choice.

The Prince had agreed to a review at the church parade on the following Sunday. Midweek, during a lull in affairs of state, we were sitting on the terrace enjoying the summer air. Two horsemen appeared in the drive accompanied by the officer of the guard.

It was young Prince Jean and a groom! He waved cheerily. He wore riding costume with a jaunty feather stuck in his felt hat.

"Hello uncle!" he called. He turned to the guard officer who saluted with his saber and cantered back down the drive. We were taken completely by surprise. We rose as the youth dismounted and walked up the steps grinning broadly.

I though his manner insolent but Prince Rene seemed pleased to see him and greeted him with a warm handshake and presented Lieutenant de Tarsienne who bowed stiffly. "Hello Wrangel," the young prince called to me extending his hand. "You are looking well!"

I shook his hand. His sudden appearance had unnerved me. I wainly tried to figure his motives. "We though you were at university?" I queried weakly. "There are more important thanks than books," he answered with a merry laugh. "Isn't that right uncle?"

"By all means," answered the Prince. "Charles, show the groom the bedroom at the end of the hall. Prince Jean can stay there for the time being." While the groom dislodged the bags from his horse another groom came from the stables and took the reins. Prince Jean slapped one hand with his riding crop. A faint smile played about the corners of his mouth. He appeared at ease and enjoying the stir that his arrival had caused.

"Now what is so important my boy?" asked Prince Rene as we entered the lodge. "Surely the marriage of the Prince of Renesbourg is important?" He was as tall as the Prince. He met my questioning look with the smile that I was beginning to dislike.

"How did you hear of that?" I asked quickly. "My dear Wrangel," answered Prince Jean turning to look at me. "It's in all the journals in Paris. When I read it I came right away." "Why?" asked the Prince sharply. "Because we have things to discuss," answered his nephew. His smile had vanished.

We went into the Great Hall and ordered wine. "Everything was decided after the funeral," observed Prince Rene. "You forget uncle--I wasn't consulted at all." He casually accepted a glass of wine and sipped it, not waiting for anyone. The Prince's Aide choked at this waiving of protocol.

"You're father forbade it. Anyway you are not of age," the Prince reminded him. "I will be soon, eh?" He lifted one eyebrow and smiled again. "So?" "Then I won't have to abide by my father's renunciations?" He looked up sharply. I could have gleefully killed him on the spot. "Is that what Professor Scharffner said?" I asked. "Oh. So you know about him?" He smiled sunnily at me. "You already have an espionage system. The good professor couldn't say yes...but then he couldn't say no. Someone has to decide. Why not me?"

"What do you want?" I asked. "A kingdom!" he replied. Then with a laugh he added "for another glass of wine." "Jean my dear boy are you deliberately trying to irritate us?" asked the Prince. "On the contrary," answered the nephew. "I just do not like to discuss such matters in public--uncle."

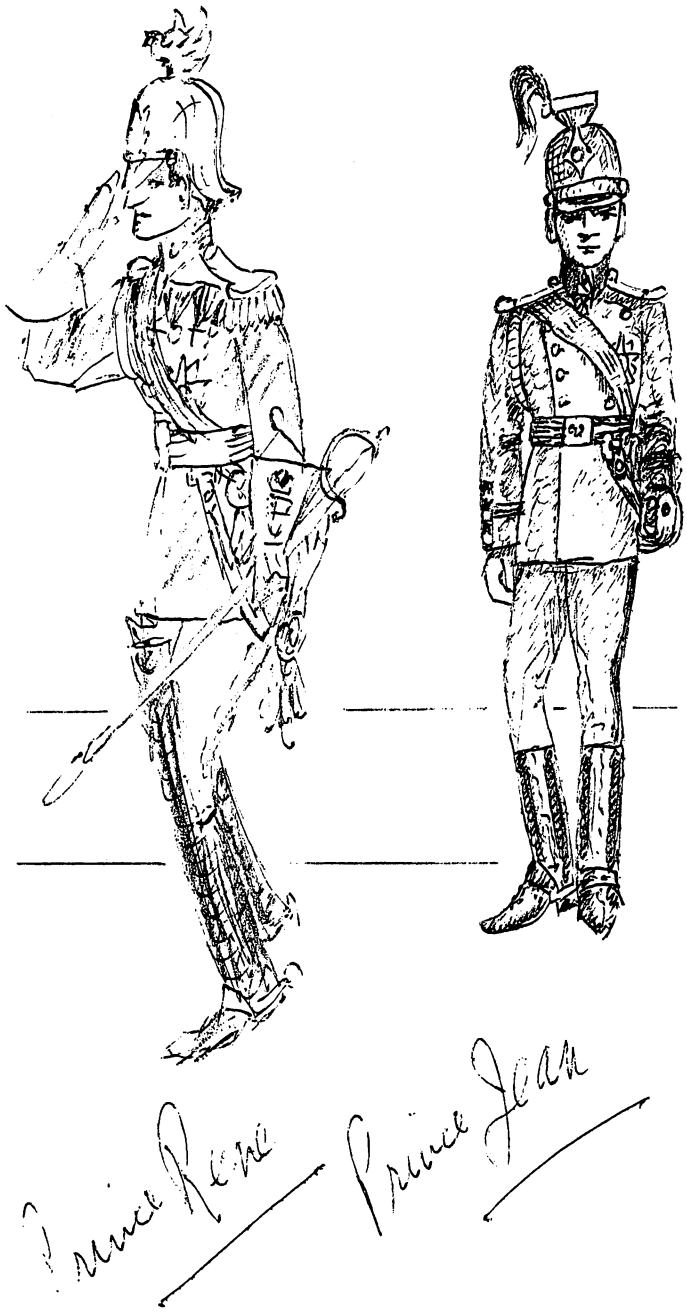
I felt myself bursting with rage at this pup. After all of our pains he seemed quite ready to disrupt everything. Continued on page 70:

Continued from page 69

"Would you and Charles leave us alone please?" requested the Prince. We bowed and left the hall. "What in the Lord's name is that fellow up to?" hissed Charles as I shut the door. I placed a finger on my lips and we went back to the terrace.

CHAPTER VIII

Uncle and nephew emerged from their talk arm in arm. I did not know what had transpired between them, but felt relieved that the young man apparently did not intend to upset our plans for the present. I felt that Prince Rene had merely bought time. This was an accomplishment, although the commodity was dangerously scarce.



The tailor had to be summoned hastily once more. This poor man must have worked around the clock to ready us for the review. Young Prince Jean submitted willingly to his ministrations. Lieutenant de Tarsienne undertook to introduce him into the niceties of military behavior.

We spent a good deal of time on military matters. The General explained the maneuvres of review in great detail. Prince Jean seemed to take keenly to the atmosphere. I must admit that he cut a fine figure in the uniform that the tailor managed to produce.

Small countries love pageantry and turn any conceivable event into a festival. Hasty preparations in the capital were nearing completion. Our plan was to assemble early at the Countess' chateau since it was a short ride from there into the city. We would proceed to the cathedral and thence to the public park for the military exercises.

I went to the Countess' home the previous afternoon to check on these arrangements. In her drawing room I was greeted by a portrait. It was that of the lovliest lady imaginable--Princess Erika!

"That arrived this morning," said the Countess. It reposed on a sofa and she adjusted it towards the window for better light. The Princess was in riding costume with a snug jacket and a long skirt covering her boots. Her eyes and mouth were radiantly feminine. "She is beautiful!" I exclaimed. "Indeed she is," agreed the Countess. "Do you think Rene should see this before his parade tomorrow?" "Just him and no one else," I warned.

She looked at me with a worried frown. "Are you afraid of that young scamp of a nephew?" "I will arrange for His Highness to come in alone when we assemble," I answered evasively. "Then you might show him this."

She nodded thoughtfully. "Why doesn't he send that boy away?" she asked. "He should be at school!" I wondered how far this lady could be trusted. The premature publication of the Prince's matrimonial plans had upset me.

"I can say no more than that the Prince has good reasons," I answered. "Hmmmm," she reproached. "Very well sir, but if there is skullduggery in this country I want to know if it! I've been here much longer than any of you." I assured her that we wouldn't think of excluding her from any affairs of state. She was not molified but permitted me to kiss her hand and depart.

Continued from page 70

The horses for our use on the morrow were being assembled. I checked with the Chief Groom and he assured me that the Countess' stables would be adequate. A fine white charger was the Prince's mount. The rest of us shared mounts of other shades not wishing to detract from his splendour. His nephew had chosen a jet black gelding. The choice seemed most appropriate I thought.

On my return I was surprised to see an enormous gilded coach stationed by the terrace. Liveried footmen stood casually about. In front were six beautiful and richly caparisoned palamino horses. I dismounted quickly and went into the lodge. Lieutenant de Tarsienne was about to enter the Great Hall with some papers in his hand. I beckoned to him
"What have we here?" I asked.

"Its the Lord Burgomaster of Renesbourg," he answered. "The Prince has been asking for you." He opened the door and I entered. The Prince was talking to an elderly man in a long red cloak trimmed with white fur. He had a heavy chain over his shoulders and was accompanied by a man in a medieval costume bearing a mace.

"Ah! You have returned Colonel Wrangel," called Prince Rene. "Come here and meet His Lordship Herr Oldendorf, our Burgomaster." We were introduced. The Burgomaster seemed frail and heavily weighted by his robes of office. I noticed Prince Jean in his undress uniform leaning elegantly against a pillar. "Our good lord tells us that we cannot enter the city!" exclaimed Prince Rene with a laugh.

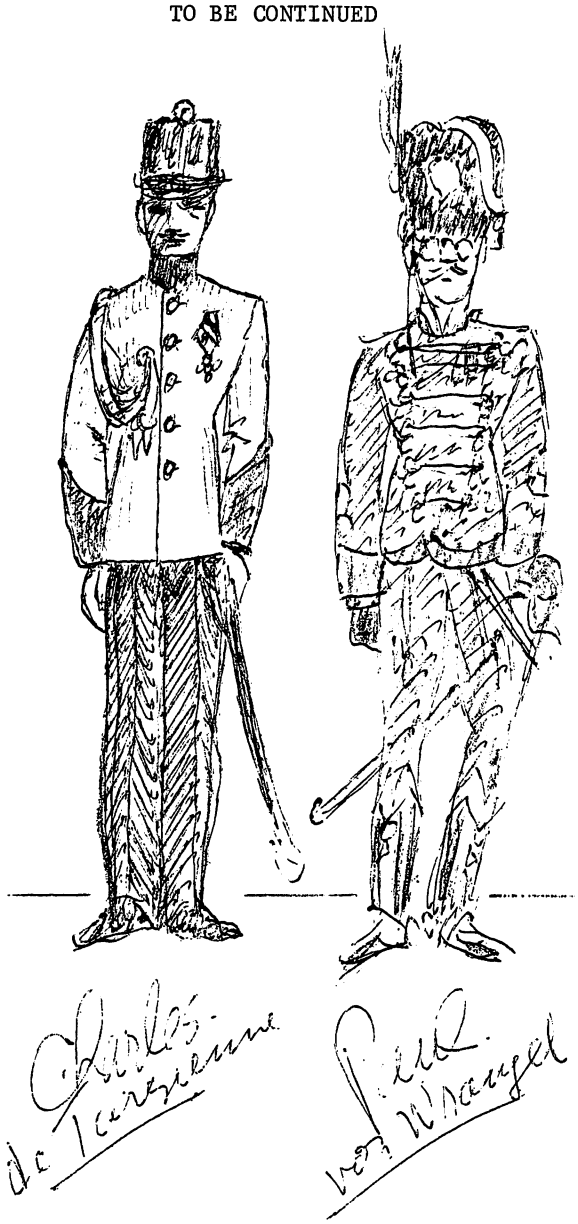
"It is an ancient right of the Burg," explained the old man with an appreciative chuckle. "The sovereign must be given the keys to the city before he enters." "I had no idea," I apologized. "It is my fault that we overlooked this, my lord." "Tut, it is nothing," he answered. I could sense, however, that he prized this privilege very highly. "It will be ceremoniously done tomorrow on your way to the Cathedral."

"I have the details sir," said de Tarseinne. "We will go over them later," I replied. The Burgomaster entered his great coach and departed. A fanfare from a long trumpet heralded his progress as our sentries saluted him in passage. "Thank God that gaff was prevented," muttered the Prince. "Such a lot of falderal!" exclaimed Prince Jean with a laugh. We looked at him severly. "Ancient customs shouldn't be belittled my boy," said the Prince. I admired his restraint and said nothing.

I reluctantly admit that the supercilious young Prince was a good dinner companion. He told tales of life in Paris that amused me in spite of the dislike I bore him. This inspired de Tarsienne to augment these with stories of life at the Imperial Court. The country air gave us hearty appetites. We finished by toasting to the success of the Prince's review. He was understandably nervous about this since it would mark the start of his public appearances. To be followed I prayed by a wedding, and of course his coronation.

After dinner the young men assembled a game of chess. This provided my opportunity to speak to His Highness alone. We went to his study. There I told him of the portrait that his cousin had received. "I hope the painter wasn't flattering," was his first reaction. "A photograph might have been preferable." "Such things are very stilted sire," I assured him. "Even if she were only half so lovely you would have a prize." "We'll see in the morning, eh?" "I recommend that you view it alone," I added. He smiled at me. "You fear my young rival's reactions? As you will Paul. This is an affair of state so we mustn't get emotions involved in it."

TO BE CONTINUED



BREVIARIUM HERALDICUM

Walter Angst, Editor
2602 Evans Drive
SILVER SPRING, Maryland 20902

In my last column, I was able to give only a general answer to Mrs. Hartung of Oak Park, Illinois. She now wishes that her query for information on all flags, arms and colors of Sicily be continued, just in case another Augustan would have more detailed answers.

Also, Mr. Edward Wenzl, who is at this time in the U.S. military service, would appreciate information about the arms of all U.S. Presidents (blazons and sources). He asked eleven questions in his query, but (as I stated in my first column) I am unfortunately not able to commit myself to that much free research. Perhaps there is an Augustan who can help?

Mr. Norbert W. Graves of Kensington, California, asks: "What is the meaning of the red quarters contained in the arms of many of the old German states under the Empire, such as Schwarzburg-Sondershausen, Schwarzburg-Rudolstadt and a couple of others?"

Answer: The red field, called "Regalienfeld", was in most cases the sign of political independence.

Regal, derived from the Latin *jura regalia*, meaning kingly rights, was the right of sovereignty either attributed to, or claimed by a king during the Middle Ages (zustehendes, or beanspruchtes Hoheitsrecht).

A certain kind of Regalien, called "useful" (nutzbare Regalien), were those which brought revenues in return for administrative services, such as court fees, duties, market privileges, mineral resources, abandoned real estate, hunt, fishery, minting, protective escort services, etc. These regalia were given by the King as fiefs into the property of lesser lords, as well as cities. Some "big-shots" having received such a privilege from the King, but having not much else to bragg about, treated it as an augmentation of honor, and in their territorial arms expressed it with a Regalienfeld. They had to make sure that everybody recognized them as being sovereign rulers.

Red was from ancient times the color of sovereignty, exemplified with the "blood-flag of the Reich", the "Reichssturmfahne." This special flag of red cloth was one of the three flags of the state symbolizing the sovereign's right over life and death. It was hoisted whenever a fief-lord was ceremoniously put into office. With the presentation of the blood-flag, the recipient obtained the "Blutbann," the highest jurisdiction, i.e. the right to decide, in the name of the King or Emperor, over life and death. Therefore, the blood-flag also stood as the symbol of the justice of Imperial jurisprudence. During the twelth and thirteenth centuries, the blood-banner was carried in front of the Emperor, signifying him as the highest judge in the land.

At one time or another, the following states used the "Regalienfeld": Kingdom of Prussia, Kingdom of Saxony, Duchy of Sachsen-Heiningen-Hildburgshausen, Duchy of Sachsen-Altenburg, Duchy of Sachsen-Coburg und Gotha, Duchy of Anhalt. Their sovereigns had the "Höchste Gerichtsbarkeit über Hals und Hand," (the highest jurisdiction over neck and hand, usually termed "Blutbann.").

Pfalzbayern bore a red field in its shield since the time of the Thirty Years' War until 1758. This was the co-called "Warteschild" (attendance shield), because it was expecting to be privileged anew with the "Kurwürde." The same is true for Kurhannover from 1692-1721. The Kurwürde is the honor to function as a "Kurfürst" (elector) in the Reigh (kur = election, erküren = to elect, Old High German). These electors, the Archbishops of Mainz, Köln and Trier, the King of Bohemia, the Count Palatine of the Rhein, the Duke of Saxony, and the Margrave of Brandenburg, formed a special collegium at the Reichs-day, choosing the Sovereign, and by interposing their conditions, they could either support or weaken any King.

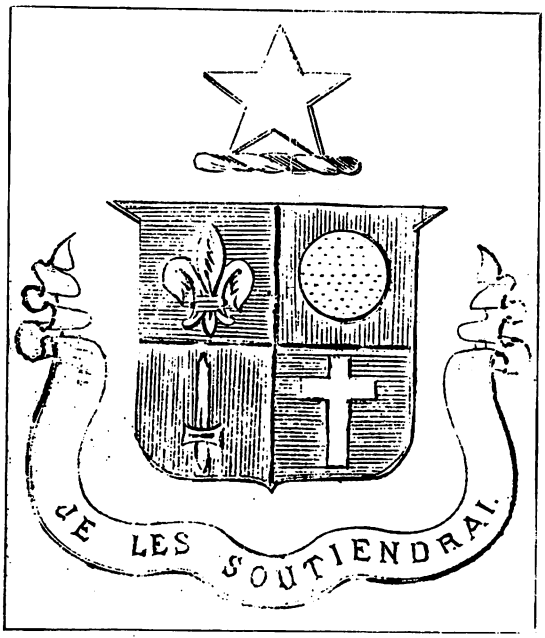
Coming back to Mrs. Irving Straton-Ferrier's query, which required additional information to allow an answer, and which concerned the identity of a "mystery coat of arms", I have the distinct impression from all indications (type of charges, combination of tinctures, style of drawing) that this is a "made-up" shield, probably for a sport-trophy. Of course, there is nothing wrong with a new heraldic creation, except in this particular case it probably is not registered anywhere--which, strictly speaking, would make the arms illegal (see illustration on page 73).

Scottish heraldic usage is quite different from other countries: based on the Act of the

Continued from page 72

Parliament of Scotland of 1672, which was confirmed in 1867 by the Lyon Court Act of the United Kingdom Parliament, Lord Lyon controls the use of arms in Scotland. This means that all arms have to be matriculated (recorded) in Lyon office, or they cannot be used, i.e. the person possessing them is not really armigerous.

To give you a possible answer to your question: is is conceivable that the engraving on the trophy represents a marshalling of four different shields, each quarter representing a member of the winning team. At this point, this is pure conjecture, however, as it could just as well be the emblem of a club, or even a marshalling of the participating clubs in the competing contest. Here is Mrs. Straton-Ferrier's picture of the engraving.



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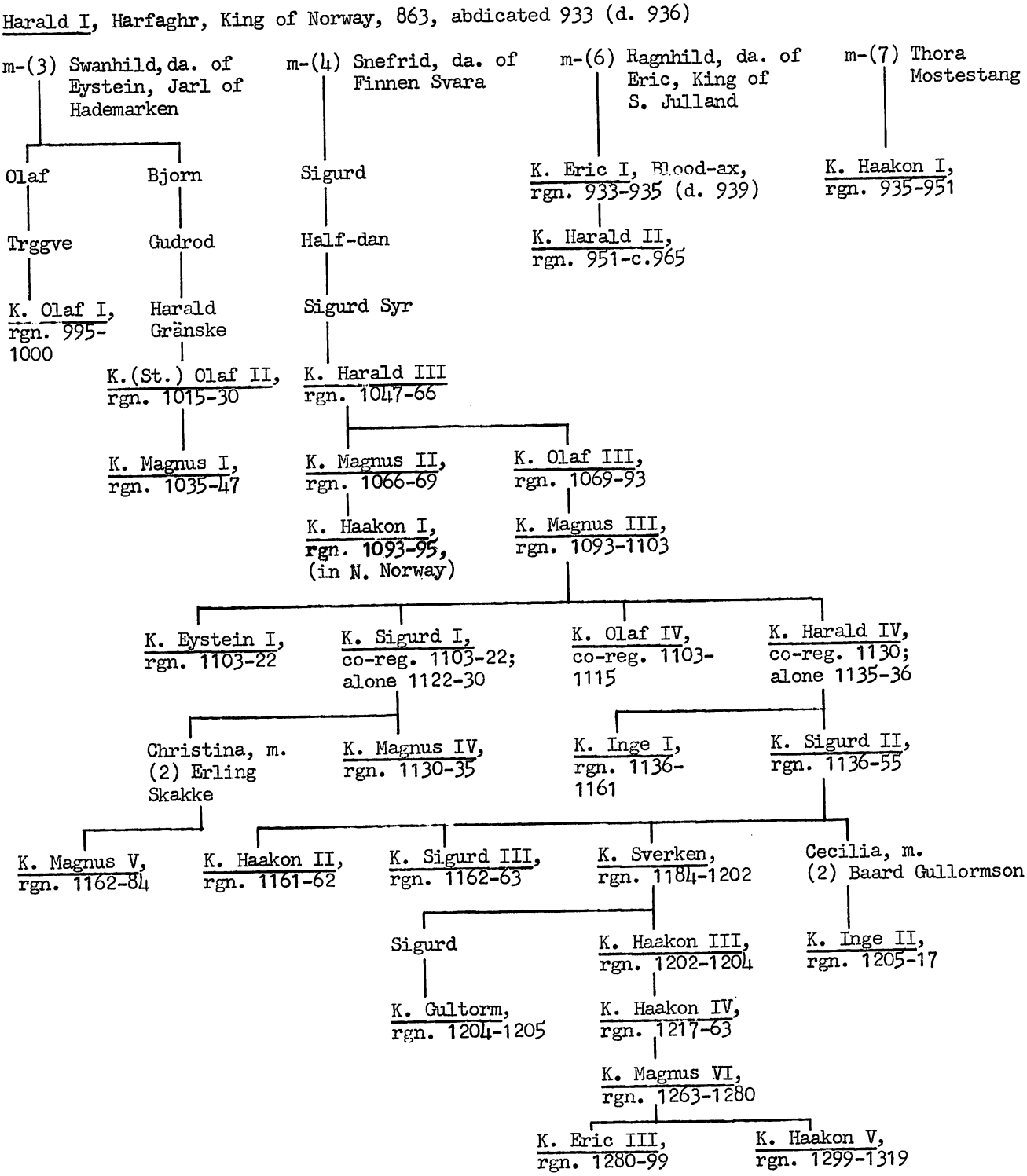
MEDIEVAL KINGS OF NORWAY

192-Answer: The following is from von Isenburg, *Stammtafeln zür Geschichte de Europäischen Staaten* (Marburg, 1956); translated and compiled by Dom William Wilfrid Bayne, O.S.B.


Harald I, Harfaghr, King of Norway, 863, abdicated 933 (d. 936)
m-(3) Swanhild, da. of Eystein, Jarl of Hademarken
m-(4) Snefrid, da. of Finnen Svara
m-(6) Ragnhild, da. of Eric, King of S. Julland
m-(7) Thora Mostestang
Olaf
Bjorn
Sigurd
K. Eric I, Blood-ax, rgn. 933-935 (d. 939)
K. Haakon I, rgn. 935-951
Trggve
Gudrod
Half-dan
K. Harald II, rgn. 951-c.965
K. Olaf I, rgn. 995-1000
Harald Gränske
Sigurd Syr
K.(St.) Olaf II, rgn. 1015-30
K. Harald III rgn. 1047-66
K. Magnus I, rgn. 1035-47
K. Magnus II, rgn. 1066-69
K. Olaf III, rgn. 1069-93
K. Haakon I, rgn. 1093-95, (in N. Norway)
K. Magnus III, rgn. 1093-1103
K. Eystein I, rgn. 1103-22
K. Sigurd I, co-reg. 1103-22; alone 1122-30
K. Olaf IV, co-reg. 1103-1115
K. Harald IV, co-reg. 1130; alone 1135-36
Christina, m. (2) Erling Skakke
K. Magnus IV, rgn. 1130-35
K. Inge I, rgn. 1136-1161
K. Sigurd II, rgn. 1136-55
K. Magnus V, rgn. 1162-84
K. Haakon II, rgn. 1161-62
K. Sigurd III, rgn. 1162-63
K. Sverken, rgn. 1184-1202
Cecilia, m. (2) Baard Gullormson
Sigurd
K. Haakon III, rgn. 1202-1204
K. Inge II, rgn. 1205-17
K. Gultorm, rgn. 1204-1205
K. Haakon IV, rgn. 1217-63
K. Magnus VI, rgn. 1263-1280
K. Eric III, rgn. 1280-99
K. Haakon V, rgn. 1299-1319

REVIEWS

Please submit books for review to:
Mrs. Joseph J. Rania, F.A.S.
233 Bond Street,
REDLANDS, California 92373, U.S.A.

AN INDEX TO CHANGES OF NAME, Under Authority of Act of Parliament or Royal Licence and including Irregular Changes from 1 George III to 64 Victoria, 1760 to 1901, compiled by W.P.W. Phillimore & Edw. Alex. Fry, with an introduction on the "Law of Change of Name" by W.P.W. Phillimore. Republished by Gale Research Company, Book Tower, Detroit, Michigan 48226. 1969; xxxii + 350 pages; $10.50.

Genealogists would do well to check all the family names they may be researching in this alphabetical index of name changes. The editors admit that the list may not be all-inclusive. The fact that they would even attempt to organize such a disorganized area is noteworthy. The passage of seventy years has failed to erode the quality of scholarship evidenced by the compilers. Listed among the sources of information are Changes of Name by Royal Licence, London *Gazette,* Dublin *Gazette, The Times,* and other newspapers, Registration at Heralds' College, Private Acts of Parliament, deeds poll, simple advertisement, Registers of the Lord Lyon, Ulster's Office in Dublin, and private records collected by W. Betham, Sir Arthur Vicars, Sir James Balfour Paul, and others.

* * *

SOME FAMILY ORIGINS OF ADAIR-INGALLS, by Richard Porter Adair (303 Broadway, Dobbs Ferry, New York, 10522). 10 3/4 x 6 3/4 inches, 322 pages, stiff, glossy cover, photographs, maps, folding charts; may be ordered from Adair Press, Box 65, Maitland, Florida 32751, $17.50, post paid.

How can anyone review a book that reveals every fault of which the reviewer has been guilty in the past? How can one be truly objective concerning the work of someone who is very possibly of common ancestry with the reviewer? After prolonged soul-searching, I have decided to "let the chips fall where they may" and may the reading public be merciful to us both.

The odd size of the book will probably elicit the following reactions: (1) it will stand out among the crowd, (2) the average librarian will place it at the end of the row with other awkwardly sized books--where it may be overlooked.

The attractive coats of arms for Adair, Ingalls, Meigs and Porter are eye-catching but misleading. The author is not sufficiently clear in pointing out that these coats of arms are not those attributed to lineal ancestors. To take just one example, the coat of arms pictured on the back cover of the book for MEIGS is the identical coat of arms given on page 676 of *The General Armory of England, Scotland, Ireland, and Wales*: "Meggs (Whitechapel, co. Middlesex: Rev. James Meggs, D.D., and William Meggs, Esq., sons of William Meggs, gentleman, of same place and grandsons of William Meggs, gentleman, of London. Visitation, Middlesex, 1663, granted by Cooke, Clarenceaux 1579) Or, a chev. engr. az. between three mascles gu. on a chief sa. a greyhound courant ar. *Crest:* A griffin segeant bend per gu. and or, ducally gorged gold."

The author commences his Meigs lineage with a Vincent Meigs who emigrated from Weymouth, England to Weymouth, Massachusetts 1635-6. The slight difference in spelling is not important, neither is a family location in London as well as another town a serious problem. What is important is that an identifiable coat of arms is used in connection with this "family genealogy" without making crystal-clear to the members of the family that descent from this particular family has not been established.

I have often played with "fan-charts" as a means of comparing my progress in various family lines and determining which families should receive more of my time. However, they have never become things of beauty due to the tendency of some family lines to progress more quickly than others. Also, I have been unable to locate any non-genealogists who will take the time to understand them. This can be a very frustrating and time-wasting experience, especially if the person with whom you are trying to communicate may easily have some family information in his head! Therefore, I abandoned fan-charts long ago. Mr. Richard P. Adair apparently liked fan charts and has keyed the arrangement of his book to this device. (I didn't like it; others may differ on this point.) There are some minor flaws such as the fact that Ulster Office is no longer located in Dublin (page 271) and "Norroy" is intended, not "Morroy" (page 268). However, I view these as the usual "gremlins" to which all printed works are subject. Having belabored the author at some length, I would like to pass on to some positive aspects of *Some Family Origins.*

There is a wealth of excellent family pictures which many of us may envy. there is mention of a Pennoyer scholarship available at Harvard.

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The alphabetical order of family names is of great assistance to the reader or researcher and the appended material is excellent. Other researchers will find helpful the surname index, foreign sources, domestic sources and the bibliography. Maps, "The Mayflower Compact" (with signatures), information on calendar dating, a scriptural genealogy and scriptural "heraldry" are especially good. The author has worked long and diligently to learn every possible fact concerning his family lines and he has shared generously with all of us. May I add a word or two concerning the brilliant broadsides issued by the Adair Press. Every performer should have such an herald!

* * *

THE SOLDIER KINGS, THE HOUSE OF HOHENZOLLERN, by Walter Henry Nelson. G. P. Putnam's Sons, 200 Madison Avenue, New York. 1970; 506 pages, includes glossy illustrations, six pages of genealogical tables, an excellent bibliography and a good index; $8.95.

The absorbing story of "the family whose name evolved to Zollern and eventually to Hohenzollern (High, or mighty Zollern)" is so skillfully composed of genealogy, orders and history by a competent researcher and writer that the reader is swept along from page to page as though buffeted by rapids to the eventual waterfall. We are told that the family "might have stayed in South Germany forever, had not an early descendant of Burchard championed the cause of the Hohenstaufen Emperor Frederick I, who was called Barbarossa, or Red-beard. This emperor was a sort of Germanic King Arthur, regarded as the very embodiment of all knightly virtues, and was the leader of the Third Crusade. After Barbarossa had drowned accidentally during this expedition, his son and successor rewarded Frederick III of Zollern for his services by making him Burgrave of Nuremberg in 1191 (or possibly 1192); as was customary, Frederick III styled himself Frederick I, being the first of his line and name to assume that position. Thus it was that the family moved away from Swabia, to Franconia."

Those scholars who like to compose the history of orders will note that "one Hohenzollern had made an early break with the Roman Catholic Church" and "in 1510, Albert, one of Albert Achilles' grandsons who was destined for an ecclesiastical life, was elected grand master of the Teutonic Order (Deutscher Ritterorden). The knights of this order originally entered far-off Borussia (bordering on Russia) at the invitation of a Polish duke; they were then a charitable religious order devoted to missionary work. They Christianized Borussia (i.e., Prussia) by the simple expedient of slaughtering almost all its heathen Prusi population, who spoke a language resembling Latvian or Lithuanian, after which they populated the region with German Christian farmers and townfolk. Gradually, great cities were established in this remote fief and both culture and commerce flourished, until the order's influence reached to Estonia.... Albert of Hohenzollern became grand master at the nadir of the order's fortunes.... The Teutonic Order remained as before vassals of the King of Poland, with each grand master pledged to go to Warsaw to do homage and to swear that the knights would 'love those whom Poland loved and hate those whom Poland hated'. ...In 1525, the order was dissolved, and the King of Poland confirmed Albert as Duke of Prussia, conferring on him a banner bearing the Prussian black eagle."

The author saw the dynasty of the Hohenzollerns as being governed by a life cycle and draws a parallel to Shakespear's "Seven Ages of Man." He points out that "Frederick II's audacious (if outrageous) attack on the Habsburgs followed by his survival in the face of a mighty European coalition, determined to destroy Prussia forever, put Prussia finally on the map as one of the great powers and gave it, in Silesia, both the additional manpower it needed and the agricultural and mineral wealth which helped ensure its growth." He closes his simile by stating that "the final note in the seven ages of this dynasty was struck by the last Kaiser, a sensitive, almost effete, though blustering travesty of a Prussian soldier king--'sans teeth, sans eyes, sans taste, sans everything.'" It is over; the play is done. The author rings down the curtain with "In 1947, Prussia was wiped off the face of the map by order of the Allied Control Council.." No allied cartoonist of World War I period was more successful in lampooning Kaiser Wilhelm than Mr. Nelson has been with his sensitive description of this ludicrous but dangerous war lord. Long after closing the book, the reader is left with the impression of a bombastic emperor darting around in his golden helmet and finally visiting the trenches in his long grey coat and steel helmet like some ominous messenger of death. This once fearsome figure is reduced to a laughing-stock in retrospect; but he was no laughing matter in 1914-18 to the young soldiers whose bodies nourished the poppies in Flanders' Field--nor to those they left behind.

* * *

HISTORY THROUGH SURNAMES, by W. D. Hassell. 224 pages, including index; hard cover, 40 illustrations; Pergamon Press, Inc., Maxwell House, Fairview Park, Elmsford, New York 10523. 1967; $5.95.

This book first came to my attention in May 1970. It was printed in Great Britain by A. Wheaton & Co., Ltd., Exeter and London and is

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designed, primarily, as a school text book. The good quality glossy paper and clear type afford comfortable reading. Some U.S. readers may find the Dewey decimal system of paragraph identification somewhat awkward at first but will later find it handy in referring to material previously read.

There is no question of the author's eminent qualifications for undertaking a work of this wort. However, such a compilation is monumental and not every entry can be personally researched by the author. For lack of time or available sources, many entries will have to be furnished by the best of the older authors that the compiler can locate. A case in point would be the family name of "Gilroy" (and "Gilderoy"). I note on page 28 of this book that the origin of the name is given as "servant of the red-haired lad." Dr. George F. Black in *The Surnames of Scotland* (New York Public Library, 1946), gives GILROY, G(aelic) *Gille ruaidh*, as meaning the "red (haired) lad" and mentions that the hero of a wellknown ballad (executed 1638) had his name changed in the low country speech to Gilderoy. He gives as a cross-reference, MACGILROY. Under MACGILROY, we find the explanation: "son of the red-haired lad." This leaves us wondering as to just where the word "servant" entered into the name "Gilroy". The Gaelic word for lad or youth would be *gille* and this could, by extension, mean servant, I suppose. However, if we can be this agreeable about it, why not "lad (or servant) of the kind." This would make "Gilderoy" (gille de roy) even more logical. However, neither people nor names are completely logical. I advanced my somewhat facetious argument merely to demonstrate that in the absence of an eponymous ancestor who managed to get himself crowned, hanged, or otherwise noted for posterity, the origin of many family names remains highly conjectural.

Dr. Hassall gained my full attention on page 1 by stating: "By the fifteenth century Englishmen had hereditary surnames, but Irishmen had not." On page 29 he states that: "Irish surnames began to be formed as early as the tenth century...." Only a man who had spent considerable time working in the field of Irish history could bring himself to make two such statements without "blinking an eye." Irish history might be likened to layers of the earth that have been folded and refolded upon itself by the great glacial movements of the country's would-be conquerors, and, of course, the key word is "began."

There is a very handy fold-out chart showing the descent of Edward Longshanks of England (1239-1307) and Edmund Crouchback of Lancaster (1245-96) from Richard the Fearless (913-90), great-grandfather of William of Normandy (opposite page 110). A very attractive feature of the book will be discovered in the reproductions of early wood-cuts and other illustrations (from the Bodleian Library) concerning early trades and professions. We are advised that filmstrips in color may be bought (not borrowed) from the Bodleian Library. The book offers much more than the modest price would indicate.

* * *

AN ENCYCLOPAEDIC DICTIONARY OF HERALDRY, by Julian Franklyn and John Tanner, illustrated by Violetta Keeble. 367 pages, including two appendices, 79 pages of illustrations and 18 pages of color plates, plus a tailpiece, published 15 May 1970 by Pergamon Press, Inc., Maxwell House, Fairview Park, Elmsford, New York 10523; $28.00.

Here is heraldry at its bold and beautiful best! Timelessness has been achieved by including merchants' marks, orders, heralds, heraldic rolls, and heraldic terms in Dutch, French, German, Italian, Latin, Spanish, Swedish and Afrikaans. Timelessness occurs in the frontispiece (repeated on the dust cover) which displays "the armorial achievement of His Royal Highness Charles Philip Arthur George, K.G., Prince of Wales, Earl of Chester, Duke of Cornwall, Duke of Rothesay, Earl of Carrick, and Baron of Renfrew; Lord of the Isles and Prince and Great Steward of Scotland." And in connection with the ceremonies which invested His Royal Highness with the title and honors of Prince of Wales we can refer to the plate in full color depicting a Garter Principal King of Arms and a Lord Lyon King of Arms. Our attention is directed to the difference in marshalling arms in the two countries. We may also note the difference of opinion in selection of appropriate nether garments to be worn with tabard.

The alphabetical listing precludes the need for an index and I find the printed works and authorities mentioned in the preface somewhat more meaningful than the sometimes exaggerated and often boring bibliographies appended to many books. I had already viewed this work as a crowning achievement in the life of Mr. Julian Franklyn when I learned of his passing. He had celebrated his 70th birthday on December 30, 1969, but apparently did not reach 71. The *Heraldry Gazette* mailed from London on December 18, 1970, and received in California on February 18, 1971, reports: "Characteristically, Julian Franklyn could not be outdone by the late J. Horace Round or Canon Shirley (both of whom wrote their own obituaries for *The Times*!); Julian's Christmas "Card" for 1969 and the New Year 1970 was a privately published 54-page booklet commemorating his "climacteric three score years and ten." *An Encyclopaedic Dictionary of Heraldry*

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may well prove to be his monument. Mr. Tanner and Miss Keeble, the herald-painter, must also receive full points. Miss Keeble's contribution speaks for itself in the boldness and beauty of her drawings; Mr. Franklyn and Mr. Tanner elected to conceal from the world "who did what," and so, on this puckish note, Mr. Tanner inherits Mr. Franklyn's mantle of excellence.

* * *

PRINCES OF WALES, by L. G. Pine. 208 pages, including index, 15 illustrations, hard covers; 1970. Charles E. Tuttle Company, Rutland, Vermont. $5.00.

The author explains that this is a reprint of an earlier edition with an additional chapter on the present Prince of Wales who was invested in July, 1969, by Queen Elizabeth of Great Britain. The continuity of the office, the parallels and discrepancies in the lives of the various holders of this honor are discussed by Mr. Pine and it makes for very interesting and thought-provoking reading.

U. S. citizens may well ponder a peculiar trait of the Hanoverian line discussed by the author, namely, the intense hatred of the kings of this line toward their first-born sons. This jealousy and hatred seemed to have been even greater than would be expected by rulers in danger of being dispossessed and robbed of their power during their own life time. It appears to have been a very elemental, possibly sex-based rivalry between an older male of possibly waning powers toward a young vigorous male. Pursuing this line of thought, one wonders why the same familial trait occurred in the lack of enthusiasm shown by Queen Victoria toward her son, Edward VII. A moment's reflection will bring to mind the picture of an adoring wife to another German husband, Prince Albert. Is this strange family pattern a trait of the Germanic people which manifests itself under certain given circumstances? Whatever the source, carrying this pattern into a larger sphere, with Great Britain in the role of parent and the Thirteen Colonies in the role of chief colony, have we found one more reason why the Revolutionary War was inevitable? If Protestantism had not become a major political issue, and James II been allowed to remain as ruler, would the United States now be part of Canada and the entire continent of North America one people?

But history is full of conjecture and that is one reason why it attracts so many scholars.

The listing of the twenty-one Princes of Wales and the year of their being so designated is listed on page 203 followed on the next two succeeding pages by a chart showing the line of descent from Edward I of England to Charles, Prince of Wales, 1969.

I note with secret glee that Mr. Pine states a Tudor Rose "is a product of art, not of horticulture." For making such a remark in a former review, to illustrate a point, I nearly had my head served up on a platter. However, I enjoy being taken to account by fellow Augustans and sincerely believe that it is only by an active interchange of ideas that we can grow as individuals and as an organization.

* * *

BE IT KNOWN AND REMEMBERED, Bible Records, Volume Four. Published 1967 by the Louisiana Genealogical & Historical Society, Post Office Box 335, Baton Rouge, Louisiana 70804. 209 pages, including index, 8½ x 11 inches, soft covers; $5.25.

Since the writer was a member of the Louisiana Genealogical & Historical Society for a number of years, the high quality of their publications comes as no surprise. At one time I possessed the first three volumes of "Bible Records" published by this society and found no difficulty in reselling them for the full price to one of the well-known publishing houses when I had completed my searches in them.

The compiling of bible records and cemetery records is a plodding, painstaking task for any genealogical society but very worthwhile when one considers the number of so-called "public records" that no longer exist. Courthouses have been burned and destroyed by both natural and man-made disasters; ink has faded and paper has disintegrated. Even more commonly, births, marriages, and deaths went unrecorded. During the migratory period, or "westward movement" of the early settlers in our country, the family Bible was sometimes the only repository of family records. It may come as a surprise to some U.S. citizens that even in a young country such as ours many former cemeteries have become overgrown and otherwise lost. (The Civil War, for instance, was responsible for the obliteration of many markers originally expected to stand for centuries.)

It is also a plodding, painstaking task for the genealogical researcher to scan the compilations of genealogical societies. The human brain and optic nerves can stand just so much punishment. Therefore, it behooves all of us to spend the better part of our searching time on the better arranged and better produced compilations leaving to the last those of poorer quality. I can truthfully say that any reader will find the *Be It Known and Remembered* Bible Records series in the forefront of society compilations both as to quality of contents and of presentation.+++

-All Reviews Prepared by the Book Review Editor.

The Augustan Bookman

The Reverend James Parker, Editor
491 North Highland, Apt. #5
Memphis, Tennessee 38122

Books listed in this section may be ordered through The Augustan Society

ONTARIAN FAMILIES; GENEALOGIES OF UNITED EMPIRE LOYALIST AND OTHER PIONEER FAMILIES OF UPPER CANADA, Edward Marion Chadwick. (1895-98 ed.) Reprint 1970. Hunterdon House. $12.00. This 2 volumes-in-one reprint includes genealogies and coats of arms.

ENGLISH GENEALOGY (2nd edition), Sir Anthony R. Wagner. April 1971. Oxford. $16.00. Garter King of Arms has extensively revised and enlarged this standard work.

HISTORY OF SERBIA, H.W.V. Temperley. 1917 (Reprint 1971). Howard Fertig. $11.00. This valuable reprint should be of interest to friends of His Majesty the late King Peter II of Yugoslavia.

THE HABSBURG MONARCHY, Henry Wickham Steed. 1913 (Reprint 1971). Howard Fertig. $10.50.

LOUIS XIV, Philippe Erlanger. 1970. Weidenfeld and Nicolson. $9.00.

THE VANISHING MAHARAJAS, Debesh Das. 1970. S. Chand & Co. $8.50.

MEMOIRS OF THE CRUSADES, Villehardouin & De Joinville. 1971. Dutton. Paper $1.95. Eyewitness accounts of battles and adventures during Fourth and Seventh Crusades.

THE INSTITUTION, LAWS AND CEREMONIES OF THE MOST NOBLE ORDER OF THE GARTER, Elias Ashmole. 1672 (Reprint 1971). Muller. $36.00. Contains all known facts about the Order including origin, history, statutes, officers, ceremonies, brief biographies of founders and successive knights, 475 coats of arms, many engravings, et al from foundation into the reign of Charles II.

KING OF THE WORLD: THE COLLAPSE OF THE MOGHUL EMPIRE IN THE 18th CENTURY, Michael Edwards. 1971. Taplinger. $7.95. Life of the Moghul Emperor Shah Alam (1739-1806) mirrors the fall of the Moghul empire and heralds the coming of the British.

THE KAISERS: A HISTORY, Theo Aronson. 1971. Bobbs Merrill. $8.95. Another fine survey of a royal family by the author of books on the thrones of Belgium, Spain, and the Bonapartes written in the tradition of fellow Augustan Bertita Harding.

THE GENEALOGY OF THE PEPYS FAMILY, Walter Courtnay Pepys. 1970. Barnes & Noble. $6.75. Reprint of an 1887 work with new preface by Sir Anthony Wagner, Garter King of Arms.

PRUSSIA: MYTH AND REALITY, E. J. Feuchtwanger. 1970. Henry Regnery Co. $7.95.

THE PASSING OF THE BLACK KINGS, Hugh Marshall Hole. 1969. Negro Universities Press. $13.00. Reprint of 1932 work on the native kingdoms in what is now South Africa.

IN SEARCH OF ANCESTRY, G. Hamilton-Edwards. 1970. Phillimore, Ltd. $8.00.

CZAR FERDINAND AND HIS PEOPLE, John MacDonald. 1913 (Reprint 1970). Arno Press. $16.00. Biography of the king and description of Bulgaria circa 1912.

MONARCHY IN THE EMPEROR'S EYES: IMAGE AND REALITY IN THE CH'IEN-LUNG REIGN, Harold L. Kahn. 1971. Harvard University Press. $10.00. Explores the image of an emperor and its makers--main concern is the emperor's self-awareness and perceptions of his own position.

CHARLES V, Otto von Habsburg. Praeger. 1970. $8.95. Biography of the great ruler of the west by a descendent.

THE AGE OF LOUIS XIV, Pierre Gaxotte. Macmillan Company. 1970. $7.95.

ELIZABETH EMPRESS OF RUSSIA, Ramara Talbot Rice. Praeger. 1970. $8.50.

PRINCES OF WALES, L.G. Pine. Tuttle. 1970. $5.00 (See review this issue.)

THE STORY OF SURNAMES, L.G. Pine. Tuttle. 1965. $4.75.

THE STORY OF TITLES, L.G. Pine. Tuttle. 1970. $4.75

THE CYCLOPAEDIA OF FRATERNITIES, A Compilation of Existing Authentic Information and the Results of Original Investigation as to the Origin, Derivation, Founders, Development, Aims, Emblems, Character, and Personnel of more than six hundred secret societies in the United States, Albert C. Stevens. 1907 (Reprint 1966). Gale Research Company. $12.50.

LETTERS & COMMENTS

THE HASHIMIDS

Dear Sir,

I want to thank Leslie Pine (*The Augustan*, XIV, i, 22) for his addition to my article on the Hashimids. I am of course aware that what I have said about the religious questions discussed differs from the view of them held elsewhere. Mr. Pine has expounded very well the traditionalist view.

I am writing to clarify one matter that now needs to be brought up. What the reader is getting in my article and in Mr. Pine's letter is not two conflicting sets of facts, one right and one wrong, but the results of two different methods of inquiry into the truth. Religion's view of the rise of Christianity in the First Century of the Common Era is necessarily conditioned by different objectives and different techniques from those of another discipline; say, history. The result is that each discipline has reconstructed the relevant events in a way which is radically different from that of the other.

The reader has now been exposed to both viewpoints--that of history *qua* science in my article and that of religion or theology in Mr. Pine's letter. I think they balance nicely. I had assumed the reader already knew the latter, and so did not cover it. To the extent that this omission was unfortunate, Mr. Pine has corrected it.

Captain Rodney C. Walker, F.A.S.

ORDERS

Dear Editor,

Allow me to comment on the letter of Lt. Col. J.V. Abela, O.B.E., which appeared on page 230 of Volume XIII, No. 4, of *The Augustan*.

As far as I am aware none of the eminent U.S. servicemen he mentions as receiving the insignia of various British Orders, received the accolade; therefore, they are no more than honorary knights and would not use the prefix "Sir". (Brigadier Sir Ivan De la Bere emphasises this in his book, *The Queen's Orders of Chivalry*, p. 40.)

It should always be remembered that down to roughly the end of the Napoleonic Wars any British Subject knighted by a Continental Sovereign by courtesy used the prefix "Sir". An example is The Rev. Sir Robert Peat who, in 1831, took the oath of Prior of the Venerable Tongue of England of the re-established Order of St. John of Jerusalem in the British Realm, later to receive a Royal Charter in 1888 from Queen Victoria. Sir Robert was a knight of a Polish Order.

Prior to Henry VIII disolving the monasteries in England in 1540, knights of the Sovereign Military Order of St. John of Jerusalem, of Rhodes and of Malta, used the prefix "Sir." Examples: Sir Thomas Docwra, Grand Prior of England, 1501-1524.

From its creation in 1815 to 1837 while the same person was Sovereign of the United Kingdom of Great Britain and Ireland and of the Kingdom of Hanover, many British subjects received the Royal Hanoverian Guelphic Order and prefixed "Sir". Example: Sir Woodbine Parish, K.C.H., who died in 1881.

The Lord Lieutenant of Ireland was empowered by the British Sovereign to create Knights Bachelor in Ireland. Prior to the Union of the Parliaments of Great Britain and Ireland in 1801, any of these Irish Knights, if they took up permanent residence in England or Scotland, continued to use the prefix "Sir".

If a European sovereign directs that he wishes the recipient of the accolade who is a U.S. citizen to use the prefix "Sir" because English is the official language of the United States of America, surely it is a matter between that sovereign and the United States Government should the latter wish otherwise. After all a vast area of the United States was once ruled by Spain and France and their traditions in certain areas may be more respected than the British insular view. Further, the English language is officially used in several countries outside the British Commonwealth and, should Britain join the European Common Market, other countries could well leave the Commonwealth and begin a separate cultural development.

Edward T. Roberts, New Zealand

CHIVALRY COMMITTEE

Dear Sir,

...your article regarding the phony order and your comments pertaining to the Chivalry Committee's report in the November-December issue: I personally feel your point is well taken! It appears to me that the Augustan Society can do a great service to the membership by establishing criteria for recognizing legitimate chivalric orders, especially so, when some Augustans were duped instead of dubbed by the "master" of this anonymous order. Quite frankly, I am at a loss why some of our associates are opposed

to this committee, however, they may have an axe to grind, unbeknown to me.

Captain Donald R. Puller

Dear Sir,

...I am surprised that any Augustan would deal with a person without getting in touch with you, or some other member of the staff, before starting negotiations [for entry in an order of chivalry].

Albert J. Wilson, Q.C.

CHIVALRY COMMITTEE REPORT

Dear Sir,

Reference page 298 (*The Augustan*, XIII, vi), it cannot be officially accepted that orders under B and C can be of different value. Of course you can dislike Republican orders and on principle refuse accepting them, but if one's government once has recognized the conferring government they cannot be considered as invalid or inferior to Royal orders.

It is wrong to say that orders under C and D are awarded by governments but under B by monarchs; most British orders are awarded by the government in the Monarch's name. Formally, most orders are conferred by the Head of State--either a monarch or a president--and not by the government; it is his prerogative. I think it is a quibble to call the former orders "secular orders" and the latter "orders of merit"--what with the British "OM"? It is also a nonsense to state that descendants of former royal houses, long since deprived of their political powers, can still award orders originally instituted thanks to the mentioned political power!

You may deplore that many orders have during the course of history been obsolete, but cannot deny that the order of St. Louis was fixed to a country called the Kingdom of France; the country still exists, but the reign does not. Look at the Legion of Honour which has been an Imperial, Royal and now Republican order; should the royal version still be in the hands of the House of Bourbon-Orleans? Thus, I will suggest that one will read B "Orders of Knighthood or Merit (the difference is subtle) conferred by existing regimes, mostly by the Monarch or President, sometimes delegated to a Minister in the government"; C "Orders conferred by exiled regimes"--for historical and sentimental reasons you may divide B & C in (1) royal and (2) republican orders; under C mentioned regimes have to be still recognized by at least one existing government (like the Baltic States by the United States). D should read "Orders awarded by not recognized exiled houses"; it may be alright if they, as a memory, privately are worn by relatives of the house but...the Kingdom of Sweden does not recognize the Constantinian Order of St. George of Naples. At last: Why never a word on orders like Free Masons, Odd Fellows and even the I.O.G.T. in *The Augustan*? Their ceremonies are secret but not the organization.

Leif Pahlsson, F.A.S.

Dear Sir Rodney,

...I have read with much interest "Recognition of Orders of Knighthood and of Jurisdictions of Chivalric Nature Report of the Augustan Society Committee on Chivalry," and deem a standing committee should be appointed and a roster maintained as the Committee on Chivalry recommended.

Edward T. Roberts,
New Zealand

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Leif Påhlsson, F.A.S, was received in the 1st grade at the solemn meeting in the "Golden Hall" of the Town Hall of Stockholm on the 14th of March 1970.

SAMFUNDET SVENSKE MÄN: "earl" (President) the late Captain Nils Gronvall, KNO, RVO (+).

Leif Påhlsson, F.A.S., was received as a Knight (4th Class) the 15th of January 1971, and was dubbed at Gothenburg, Sweden.

MILITARY AND HOSPITALLER ORDER OF ST. LAZARUS OF JERUSALEM: Coadjutor, His Royal Highness Prince Michael of France

The following Augustans have taken the Cross in support of this Order, and have been accepted to membership in the Grand Priory of the United States:

Sir Paul Arthur Chernyshev, K.L.J. (Grace)

The Rev. James Parker, K.L.J. (Senior Chaplain with the rank of Knight)

Sir Donald Weber, K.L.J. (Grace)

Lt. Col. Tarlton Fleming-Parsons II of Cumbernauld, C.L.J.

Dame Patricia, Lady Hartwell, C.L.J.

Ernest J. Fischer, II, O.L.J.

John Alford Hollister, Esquire, O.L.J.

Mrs. Richard C. L. Moncure, O.L.J.

Captain Donald Richard Puller, O.L.J.

Mrs. Joseph J. Rania, O.L.J.

Christopher A. Kepler, M.L.J.

Admitted in the jurisdiction of Venezuela:

Dr. Francisco Kerdel-Vegas, K.L.J. (Justice)

Admitted in the jurisdiction of Australia:

Dr. Joseph von Moger, K.L.J. (Grace)

Admitted in the jurisdiction of Portugal:

Dr. Jorge Raul da Silva Preto, K.L.J. (Justice)

The following have been awarded the Donat's Cross 1st Class of the Order for their outstanding aid to the charitable works of the Order in the U.S.:

Charles Reed Gresham, Esquire, F.A.S.

Dr. John F. Lhotka, Jr.

We congratulate these members who have elected to support the activities and charities of this ancient Hospitaller Order of Chivalry.

SOCIETY FOR THE RESTORATION OF THE LATIN KINGDOM OF JERUSALEM:

The following have applied for and have received membership in this Society (in the categories cited):

Arthur Louis Joquel, II, K.H.,
Member Beyond the Seas
Marie Louise Joquel, D.H.,
Member Beyond the Seas
Chloe Sean Collis, D.H.,
Member Beyond the Seas

DER VEREIN ZUR FÖRDERUNG DER ZENTRALSTELLE FÜR PERSONEN- UND FAMILIENGESCHICHTE E.V.:

Leif Påhlsson, F.A.S., Editor of the *Ointroducerad adels Kalender*, called a korrespondierender Mitglied, accepted 10th September 1969, wegen wesentlicher Förderung der Genealogie.

APPOINTMENTS IN THE MILITARY AND HOSPITALLER ORDER OF ST. LAZARUS OF JERUSALEM:

Sir George Lenox Wilson, III, K.L.J., has been appointed Secretary-General for the Commandery of Illinois of the Grand Priory of the United States;
Dr. Francisco Kerdel-Vegas, K.M., K.L.J., has been appointed Delegate for Venezuela;
Ronald E. Prosser, Esquire, M.L.J., has been appointed Archivist and Editor of the Newsletter of the Grand Priory of the United States;
Major Alan W. Hazelton, G.C.L.J., has been appointed Marshal of the Grand Priory of the United States.

[Note: The editor is dependant on news releases for the Honors Gazette--please send.]

OFFICIAL SECTION

EW MEMBERS OF THE SOCIETY:

nder the provisions of Article III, Section A (1) the following have been elected Annual Members of he Society:

-26 LAFORE, Laurence Davis, B.A., M.A., Ph.D. 9 Parsons Street, Iowa City, Iowa 52240. 338-4790; 353-4062. G, H, M, P. Professor of History and author. (Ronald E. Prosser, Esq.; Rodney Hartwell).

-33 PERSELL, Colonel Ralph Mountjoy. 7601 Jeanette Street, New Orleans, Louisiana 70118. Chemical Engineer; member Round Table Club, Sons of the American Revolution, Military Order of the World Wars, Pendennis Club of New Orleans. (Beale Howard Richardson, IV)

-34 PITTENDRIGH, Robert Lewis. 19 Merlin Crescent, Regina, Saskatchewan, Canada. 543-1435. C, G, H, P. Secretary, Saskatchewan Genealogical Society. (Robert A. Kozlowski; R. Thomas Cheevers).

-17 THROOP, George Reeves, Jr., A.B. 9892 Northbridge Road, St. Louis, Missouri 63124. YO 5-5216; CE 1-5390. C, H, P. Member Missouri Historical Society. (John H. Nicholls, F.A.S.; Rodney Hartwell).

nder the provisions of Article III, Section A (2) the following has been elected a Student Member of he Society:

-29 MILLS, Charles J. 2370 Fifth Avenue, Youngstown, Ohio 44504. (216) 747-9036. G, M. Member The Constantian Society. (Frederic E. Andersen, F.A.S.; Susan A. Andersen).

nder the provisions of Article III, Section A (3) the following has been elected a Military Member of he Society:

-31 HODIN, Major Earl, USAF MC. Box 7151, USAF Hospital, APO San Francisco, California 96323. A.B., M.D., Surgeon. M, History in General. (Captain Rodney C. Walker, F.A.S.).

nder the privisions of Article III, Section A (7) the following has been elected an Honorary Member f the Society:

-29 KUEHNER, Leslie H. 837 North Manassas Street, Memphis, Tennessee 38107. 526-0795. M, Napoleon I. Member American Friends of the Bodleian Library, Societe Ste. Vincent d'Paul Parish, France. (Dr. Homer Lynn, F.A.S.; The Reverend James Parker).

EW SUBSCRIBERS: These will no longer be entered in the Official Section.

HANGES TO THE ROSTER OF MEMBERS: (For Roster, see September-October, 1970, issue of *The Augustan*.)

-2 RANIA, Mrs. Joseph J., F.A.S. From Annual Member to Life Member.

-4 Resigned.
-9 Change of address to: 265 Central, San Francisco, California 94117.
-1 Change of address to: Fortroligheten 4, S-412 70 Goteborg, Sweden.

PPOINTMENT:

he Society President has appointed Doña Matilde Cabrera de Ipiña de Corsi de la Maza to serve the ociety as the Vice-President for Mexico. The appointment was given on the 21st day of February 1971, nd shall be in effect for one year from that date unless extended by the President. We are very appy to announce that Doña Matilde will be reorganizing the Mexican Vice-Presidency, and filling the ost left vacant by the death of our member Don Luis León de la Barra.

RINTING FUND DONATIONS:

urther donations to the Printing Fund have been eceived from the following members:

The Reverend Emmett Moore Waits	$14.00
Gordon M. F. Stick, Sr., F.A.S.	5.00
The Reverend Canon E. S. Molnar	5.00

MEETING OF THE ILLINOIS VICE-PRESIDENCY:

Minutes for the meeting of the 17th October 1970: the meeting was preceded with a tour of the St. Joan of Arc Chapel on the campus of Marquette University in Milwaukee, Wisconsin. This is the medieval chapel that was taken apart, stone by stone, in France and re-erected in Long Island, New York, and then later again disassembled and re-erected on the present site in a beautiful setting in the midst of a busy city. It is believed that Joan of Arc prayed in this chapel.

The members then gathered at the Maryland Hotel in downtown Milwaukee to hear an illustrated lecture by the Reverend Robert G. Carroon. Fr. Carroon spoke on "Research in the Cities and Castles of Scotland" having spent the summer past doing just that, and he also told of his being an honorary member of the Black Watch as a result of his research on the part played by this regiment in the American Revolution. Each member present was given a photo-copy of a paper on Genealogy, Heraldry and Tartans from the Court of the Lord Lyon.

The meeting adjourned to be followed by dinner.

Respectfully submitted,
Grace Lynn, Secretary, Illinois-Indiana-
Wisconsin Vice-Presidency

MEETING OF THE YORK VICE-PRESIDENCY:

The first meeting of the York Vice-Presidency was held at the Richard W. Scott School Auditorium on Thursday the 5th of November 1970, by order of the Vice-President of York.

The Vice-President, assisted by Mr. Hugh Devaney and Mrs. Kozlowski, introduced himself to members and guests. Those in attendance were provided with lapel badges.

The meeting was formally opened at 8:45 p.m. by the Vice-President of York. R. Thomas Cheevers, F.A.S., Canadian Vice-President, was introduced and he asked for two minutes of silence in memory of the late King Peter II of Yugoslavia, a fellow Augustan member. He then extended greetings from himself and the Society President.

Mr. Hans D. Birk gave a lecture, and incorporated in it many slides taken on his recent tour of central Europe. At the conclusion of Mr. Birk's presentation, The Reverend Father McGovern spoke briefly on genealogy and surnames in general.

Mr. McCaughan, F.A.S., suggested that the York Vice-Presidency send a note of sympathy on the death of King Peter.

The meeting was adjourned after a breif speech by Mr. Kozlowski (10:45). Members were invited to the home of Mr. and Mrs. Kozlowski for refreshments following the meeting.

Respectfully submitted,
Mrs. L. Kozlowski,
Recording Secretary & Treasurer

MEETING OF THE ILLINOIS VICE-PRESIDENCY:

Minutes for the meeting of the 29th November 1970: the meeting was called to order by the Vice-President, Dr. Homer Lynn, F.A.S., at 3:00 in the afternoon at the Germania Club in Chicago

The entire meeting was taken up by a presentation on "Polish Heraldry" given by Sir Joseph Lubecki and a following discussion. Sir Joseph presented a very comprehensive picture of Polish Heraldry, a very little understood and somewhat mysterious subject, and illustrated his talk with many old and rare volumes and documents. Polish coats of arms are really "family" coats of arms, but the "family" or "clan" as it relates to Polish history is not the type of thing familiar to the Anglo-Saxon who immediately thinks of the well known--that is to us--Scottish clans.

Respectfully submitted,
Grace Lynn, Secretary, Illinois-Indiana-
Wisconsin Vice-Presidency

MEETING OF THE YORK VICE-PRESIDENCY:

A meeting of the York Vice-Presidency was held on the evening of the 4th of February 1971 at the Richard W. Scott School Auditorium.

In spite of the miserable weather, a congenial group attended. The most severe ice storm of the year occured on this date. Roads were a sea of glass. Many attempted to get to the lecture, but they had to give up and return home. Many activities were cancelled in Toronto, but the Augustan meeting went on as schedule although late.

Mr. James Farkas gave an excellent lecture in conjunction with the 300 colored slides that were shown. The slides showed past glories and ancient architecture as well as present-day conditions in Hungary, Czechoslovakia and Venice. Coats of arms on many of the palaces and public buildings were included. The splendor of the old world still remains paramount.

This was an excellent meeting. The members and guests took an active part and the concentrated interest and appreciation was a joy to the lecturer and the officers of York.

Respectfully submitted,
Mrs. L. Kozlowski,
Recording Secretary and Treasurer

) ALL AND SINGULAR, continued from page 47:

dvisors that those who serve on this committee nould not be members of any group claiming to e an order of chivalry.

ne Society President will construct the Committee, listing the Chairman and the Members in ne next issue of *The Augustan*. Any member in iolent disagreement with this policy should asten to so inform the Society President so nat additional thought may be given to the uestion.

DVERTISING:

ne of the advantages of membership in the ociety is the low-cost advertising which is vailable. Unfortunately, too few members are aking advantage of this privilege. To refresh embers' memories, the advertising rates are as llows: (rates for members only)

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ese are very attractive costs when you consid- that your advertisement is presented to 500 aders. Please review the section under "Adrtising" (page 277) of the September-October 70 issue of *The Augustan*.

e advertising manager is:
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DAL OF THE SOCIETY:

e Honors Secretary reports that full size, niatures, and rosettes, of the Society medal e now in short supply. If you have not orred from him, you will be best advised to do soon. It is not anticipated to make a new rike of the medals or miniatures in the immedte future. Please address your correspondence lative to the medal to the Honors Secretary:
Ronald W. Leggett, Esq., F.A.S.
1059A Sonora Avenue,
GLENDALE, California 91201, U.S.A.

NORS GAZETTE:

e editor is dependent on news releases from oup secretaries and from individuals concerng honors granted to members of the Society. ease send such releases to the editor. The nors Gazette has been of great interest among e members, but to continue to bring such tices to the members we must have information honors received.

nors may be chivalric and non-chivalric.

REGISTER OF ORDERS OF CHIVALRY:

The latest edition of the *Register of Orders of Chivalry* is shortly to be available for mailing. This publication was printed in Scotland, and therefore due to the recent postal strike, has been slow in arriving. We are now confident that stocks will be forthcoming very soon. The Augustan Society will have available sufficient numbers for sale to members at $3.00 per copy. Send orders to the Society.

To those of you who have already placed orders, we will be mailing copies just as soon as they are received from Europe.

Please note that until our own Chivalry Committee prepares a roster of recognized orders, the report of the International Orders Commission (*The Register of Orders of Chivalry*) will be used by the editor as a guide in presenting materials in *The Augustan*; unless an order is listed in the Register, it will not be mentioned in the pages of *The Augustan*

Additionally, only those orders listed in the Register will be recognized for mention in the Augustan Society Roll of Arms, now in preparation.

QUERY & ANSWER SECTIONS:

The Query & Answer and Genealogical Query Sections are languishing due to non-use by the members. If members are not interested in continuing these two sections, they will be withdrawn.

Query & Answer correspondence: address
Ronald E. Prosser, Esquire
363 South Park
IOWA CITY, Iowa 52240, U.S.A.

Genealogical Query correspondence: address
GySgt Clyde G. Johnson, USMC
1008 Third Street,
BOONVILLE, Missouri 65233, U.S.A.

ANSWERING ADVERTISEMENTS:

It is very important that members mention *The Augustan* when answering advertisement which appear in our pages. This is especially important when answering advertisements from firms which pay the non-member rate. Otherwise, they will not place further advertising with us, and a source of revenue will have been lost.

It takes but a moment to say "I saw your ad in *The Augustan*." And that one extra moment may mean additional revenue for the Society.

Rodney Hartwell, F.A.S.

BOOKS ABOUT OUR PIONEER ANCESTORS

#1 THE LORDS OF NEW SPAIN; The Brief and Summary Relation of the Lords of New Spain, by A. de Zorita. Tr. with intro. by B. Keen. Here, for the first time in English, is one of the major contemporary accounts of the economic, political, and social impact of the Conquest of Aztec Mexico. Illus. 328 pp., 1965. $4.75

#2 CONQUISTADORS IN NORTH AMERICA, by P. Horgan. Surveys the colonial endeavors of the Conquistadors during the two centuries after Columbus. 303pp. 1963. $4.59

#3 SOCIAL LIFE OF VIRGINIA IN THE SEVENTEENTH CENTURY, by P. Bruce. An inquiry into the origin of the higher planting class, together with an account of their habits, customs, and diversions. 286pp., 1968 (reprint of the 1907 edition). $9.00

#4 THE QUAKERS IN THE AMERICAN COLONIES, by R. Jones. Covers the story of the Quakers in the colonies with authority and great detail. Maps. Paper. 603pp. 1966. $3.25

#5 FLINTLOCK AND TOMAHAWK: NEW ENGLAND IN KING PHILIP'S WAR, by D. Leach. Portrays with insight and compassion, the war between the Wampanoag Indians and the white colonists of New England in 1675. Maps. Paper. 304pp. 1966. $1.75

#6 ANCESTORS AND IMMIGRANTS: A CHANGING NEW ENGLAND TRADITION, by B. Solomon. Examines the changing attitudes of the old New England aristocracy towards immigration restriction, from the 1850's to the 1920's. 276pp. Paper. 1956. $1.65

#7 THE FAR WESTERN FRONTIER, 1830-1860, by R. A. Billington. This stimulating recreation of the wild and rugged atmosphere of frontier life is both lively and authoritative, picturesque and informative, a tribute to that spirit of sturdy independence and raw courage that conquered a wilderness and tamed a continent. 324pp. 1956. $5.00

#8 THE OLD NORTHWEST; Pioneer Period, 1815-40, by R. C. Buley. "A comprehensive history of the Old Northwest [Ohio to Wisconsin]... The emphasis is on social history, and no phase of human activity is neglected; politics, religion, literature, education, agriculture, habits of courtship, songs, and even slang expressions of the time are included." Lib. Journal.Maps. 2 vols, 632, 686pp. 1962. Boxed. $17.50

#9 A TRUE PICTURE OF EMIGRATION, by R. & E. Burland, Ed. by M. M. Quaife. Detailed account of the Burland's establishment of a farm & a new new life on the Illinois plains Draws a vivid picture of life in the Midwest in the 1830's. 167pp. 1968. Facs. repr. of ed. of 1948. $6.00

#10 SCENES OF EARLIER DAYS In Crossing the Plains to Oregon, & Experiences of Western Life, by C. H. Crawford. A reprint of a privately printed, highly personal and realistic set of memoirs, revealing as much about the life of a frontier minister as of the area and people he served. Illus. 186pp 1962. $5.25

#11 THE MUSKET & THE CROSS; Struggle of France and England for North America, by W. D. Edmonds. Historical chronicle of colonial America from its earliest settlement to the early eighteenth century. Maps. 514pp. 1968. $10.00

#12 THE SOD-HOUSE FRONTIER, 1854-1890, by E. Dick. The cultural background, the conditions, problems, and struggles of pioneer life on the Sod-House Frontier from 1854 to 1890--a splendid social history of the northern plains from the creation of Kansas and Nebraska to the Admission of the Dakota Illu. 550pp. 1954. $7.95

#13 WEST OF THE WEST, By R. Kirsch & W. S. Murphy. The story of California from the conquistadores to the great earthquake, as described by the men and women who were there. Plates & Illus. 526pp. 1967. $10.00

#14 LAND WHERE OUR FATHERS DIED, by M. L. Starkey. The settling of the Eastern shores, 1607-1735. 275pp. 1964. $5.75

#15 THE RAMPAGING FRONTIER; Manners & Humors of Pioneer Days in the South & the Middle West by T. D. Clark. A noted historian brings to life the colorful and exciting days of the Old Western frontier. 350pp. Paper. 1964. $2.45

#16 CITADEL IN THE WILDERNESS: The Story of Fort Snelling and the Old Northwest Frontie By E. Jones. "A fine piece of readable history, Citadel is recommended for all high school, public, and college libraries." Lib Journal. Plates plus 255pp. 1966. $5.59

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